THE ANTIOCH BIBLE

The Syriac Bible with English Translation

Revelation

Ṣurath Kthobh

Editors

George A. Kiraz

Andreas Juckel

The Syriac Bible with English Translation

Revelation

English Translation by

Jerome A. Lund

Text Prepared by

George A. Kiraz

gorgias press

2014

Gorgias Press LLC, 954 River Road, Piscataway, NJ, 08854, USA

www.gorgiaspress.com

Originally published in 2012

2014 ,

ISBN 978-1-4632-0413-6

Printed in the United States of America

For my wife and best friend

Anne Margrethe

Jerome A. Lund

TABLE OF CONTENTS

FOREWORD TO THE EDITION

BY GEORGE A. KIRAZ

This volume provides the text of Revelation based on the British & Foreign Bible Society (BFBS) edition (1920), itself a republication of Gwynn's edition of the text but with corrections and modifications suggested by Gwynn[1] (1:1–8 were originally supplemented and hence appear in brackets, see below p. XIII). The text was generated automatically from the Syriac Electronic Data Retrieval Archive (SEDRA)[2] and proofread against the BFBS edition.

In the current edition, the orthography of the text was amended in a few places for purposes of uniformity:

1. Contemporary West Syriac spelling replaced archaic spelling; e.g. ܕ̈ܡܥܐ for BFBS ܕ̈ܡܥܐ (1:5). A final *yūd* and *syāme* were systematically added to 3rd plural feminine perfect forms; e.g. ܕܐܬܩܛܠܝ̈ for BFBS ܕܐܬܩܛܠ̈ (6:9). A number of spellings were also changed in the case of proper nouns; e.g. ܐܝܣܪܐܝܠ for BFBS ܐܝܣܪܝܠ (2:14).

2. *Syāme* was placed uniformly on ܪ̈ when present, and on the final one when applicable; e.g. ܒܚܪ̈ܫܘܬܟܝ for BFBS ܒܚ̈ܪܫܘܬܟܝ (18:23).

3. A point to the left of the 3rd singular perfect forms; e.g. ܘܐܬܝܗܒ݂ for BFBS ܘܐܬܝܗܒ (6:4).

4. The Marhṭānā, ◌́, was applied uniformly instead of a sublinear line; e.g. ܐܬܘܒ for BFBS ܐܬܘܒ (2:5). The Mbaṭṭlānā, ◌̱, was also applied uniformly; e.g. ܠܐܡܬܝ for BFBS ܠܐܡܬܝ (6:10).

5. Some of the detailed *pārūše* points were collapsed and systematized. In some cases, this affected the fricatization of the following word.

6. Some compounds were separated; e.g. ܘܐܠ ܒܪܡ for BFBS ܘܐܠܒܪܡ (2:5).

---

[1] J. Gwynn, *The Apocalypse of St. John, in a Syriac Version Hitherto Unknown*. Dublin: Hodges, Figgis, and Co., and London: Longman, Green, and Co., 1897, pp. 37–93.

[2] G. A. Kiraz, 'Automatic Concordance Generation of Syriac Texts'. In *VI Symposium Syriacum 1992*, ed. R. Lavenant, Orientalia Christiana Analecta 247, Rome: 1994.

7. A number of editorial changes were made to the text for which see p. xxxi–xxxii.

8. Typographical errors were corrected; e.g. ܘܰܡܬܥܰܛܶܦ for BFBS ܘܰܡܬܥܰܛܦ (10:1), ܘܳܝ for BFBS ܘܰܝ (11:14), ܘܰܬܡܺܝܗܳܬܳܐ for BFBS ܘܬܡܺܝܗܳܬܳܐ (15:1), ܘܡܫܽܘܚܬܶܗ for BFBS ܘܡܫܽܘܚܬܶܗ (21:16), ܝܰܘܩܢܬܳܐ for BFBS ܝܰܘܩܢܬܳܐ (21:20, 21). We have chosen in 3:17 ܕܥܰܬܺܝܪܳܐ ܐ̱ܢܳܐ against BFBS ܕܥܰܬܺܝܪܳܐ ܐܺܝܬ, and ܘܥܰܪܛܶܠܳܝ against BFBS ܥܰܪܛܶܠܳܝ per Gwynn’s comments. A number of contracts where separated; e.g. ܡܢܳܐ ܐܺܝܬ for BFBS ܡܢܳܝܬ (2:2). We chose to write ܕܢܶܬܕܺܝܢܽܘܢ against BFBS ܕܢܶܬܕܺܝܢܽܘܢ (11:18). We versified BFBS 13:1a as 12:18.

The division of the text into chapters and verses is a recent Western phenomenon. Early manuscripts divided the texts into chapters, called in Syriac ܩܦܠܐܘܢ, abbreviated ܩܦ, or ܨܚܚܐ, abbreviated ܨܚ. However, the single manuscript of our text is lacking such chapter divisions. The present text follows the recent Western division of chapters.

Acknowledgements

Andreas Juckel, my co-editor in the Ṣurath Kthob series, played a major role in setting the textual policies of the edition. I am personally grateful to my wife Christine and three children: Tabetha Gabriella, Sebastian Kenoro, and Lucian Nurono.

It is hoped that the current edition will be a motivation for further texts and translations of the Syriac Biblical tradition, and will stimulate the use of the Peshiṭta in educational and religious settings.

INTRODUCTION TO THE TRANSLATION

BY JEROME A. LUND

The Book of the Revelation

Title

The title Revelation (ܓܶܠܝܳܢܳܐ) comes from the first verse of the text and refers to the revelation of Jesus the Messiah. The title "Revelation" is in the singular, not the plural. Outside of the Syriac tradition, some use the term "Apocalypse," a term deriving from Greek ἀποκάλυψις meaning "revelation" (1:1), as an alternative title for this book.[1] Now, does "the revelation of Jesus the Messiah" mean the revelation given by Jesus the Messiah or the revelation about Jesus the Messiah? Beale has rightly suggested that the term ought to be understood as including both aspects.[2]

Authorship

While the text indicates "John" as the author (1:1, 4, 9; 22:8), tradition identifies this John as the apostle and evangelist.[3]

Date

It is clear from the content that Revelation was written at a time of a growing persecution of the Christians, especially in Asia Minor.[4] Two

---

[1] For instance, the Vulgate uses "Apocalypsis," the Latin equivalent of the Greek ἀποκάλυψις.

[2] G. K. Beale. *The Book of Revelation: A Commentary on the Greek Text* (NICTC; Grand Rapids: Eerdmans, 1999), 183–184.

[3] *Manuscript Crawford Syriac 2*, 134a, end note. A. T. Robertson (*A Grammar of the Greek New Testament in the Light of Historical Research* [Nashville: Broadman Press, 1934], 136–137) argues persuasively that the differences in Greek style between that of the Gospel according to John and the Epistles of John, on the one hand, and that of the book of Revelation, on the other hand, do not nullify the authorship of both by the apostle John. He compares the differences of style between Josephus' *Wars* and his *Antiquities*. It was not uncommon to have collaborators when writing, which can account for the differences in style and register of language. The book of Revelation appears to represent John's real style, quite vernacular, while the Gospel and the Epistles reflect the use of collaborators.

possible dates have been suggested, one at the time of Nero[5] about AD 65, the early date, and one at the time of Domitian about AD 95, the late date. Persecution outside of Rome fits better with the reign of Domitian than that of Nero. Further, the name "Babylon" (14:8; 16:9; 17:5; 18:2, 10, 21) seems more fitting as a code name for Rome rather than for apostate Jerusalem, which would favor the late date, since Jewish writings use "Babylon" for Rome only after the destruction of Jerusalem in AD 70.[6] Moreover, the late-third and early-fourth century Eusebius, citing the second century Ireneaus as his source, places the exile of the apostle and evangelist John to Patmos during the reign of Domitian.[7]

Patmos

John received this vision on the isle of Patmos, whither he had been exiled (1:9). Patmos is a small island, not far from the coast of Asia Minor and the ancient city of Ephesus. Tradition[8] identifies Ephesus as the place where the apostle John wrote his gospel account, the Gospel according to John.

Theology

The book focuses attention on the victorious Lord Jesus the Messiah in the midst of suffering and persecution of his followers as the Lamb, slain for sinners but alive forevermore, the *alaf* and the *taw*, the beginning and end, the first and the last, the lion of the tribe of Judah, the root and progeny of David, the Son of God, the holy and true one, the faithful and true witness, and the beginning of the creation of God. It is he who sends his angel to John to show him what must transpire and to affirm his soon return as judge and king.

---

[4] The seven congregations of Revelation 2–3 are all located in Asia Minor. At Smyrna Christians faced the threat of imprisonment and even execution (Revelation 2:10). At Pergamum, witnesses had been killed for their faith in Jesus (Revelation 2:13). John, describing himself as a fellow sufferer in the persecution, was exiled to the island of Patmos, not far off the coast of Ephesus (Revelation 1:9).

[5] The heading of *Manuscript Crawford Syriac 2*, 120a, asserts the early date.

[6] See Beale, *The Book of Revelation*, 18–19.

[7] Eusebius, *Ecclesiastical History*, book 3, chapters 17–18, Jacques-Paul Migne (ed.), *Patrologiae Graecae* (Paris, 1866).

[8] See, for example, *Manuscript Crawford Syriac 2*, 120a.

The Syriac text of Revelation

The British and Foreign Bible Society version of Revelation

The British and Foreign Bible Society version of Revelation, dated 1920, serves as the basis for this English translation. In 1897 John Gwynn had prepared that version for publication on the basis of one manuscript, *Crawford Syriac 2*, now housed at the John Rylands Library at the University of Manchester, emending it where obvious transcriptional errors appear and vocalizing the text. That manuscript comes from the twelfth century and is the sole extant text witness to an anonymous translation of Revelation from the sixth century. Apparently, during textual transmission, the first eight verses had been lost and replaced by the later Harklean version of Revelation. Gwynn edited those eight verses to bring them into line with what he perceived to be the language and style of the rest of the book. For example, he replaced Harklean readings found in *Manuscript Crawford Syriac 2* of the type ܠܥܒ̈ܕܐ ܕܝܠܗ 'his servants', ܡܠܐܟܐ ܕܝܠܗ 'his angel' (1:1) and ܚܛܗ̈ܐ ܕܝܠܢ 'our sins' (1:5) with ܠܥܒ̈ܕܘܗܝ 'his servants', ܡܠܐܟܗ 'his angel', and ܚܛܗ̈ܝܢ 'our sins' respectively. He also substituted ܡܐ ܕܘܠܐ ܠܡܗܘܐ 'what must happen' for the Harklean ܗܠܝܢ ܕܙܕܩ ܠܡܗܘܐ 'those things that must happen' (ἃ δεῖ γενέσθαι; 1:1) in view of 4:1 and 22:6, and ܠܥܠܡ ܥܠܡܝܢ 'forever and ever' for ܠܥܠܡܐ ܕܥܠ̈ܡܐ 'forever and ever' (εἰς τοὺς αἰῶνας τῶν αἰώνων; 1:6) in light of 1:18, 4:9–10, 5:13, 7:12, 10:6, 11:15, 14:11, 15:7, 19:3, 20:10, and 22:5. Further, he exchanged ܫܠܡܐ 'peace' for the Harklean ܫܝܢܐ 'peace' (1:4), comparing 6:4. His substitution of ܪܫܐ 'the head (chief)' for Harklean ܪܫܢܐ 'the chief' in 1:5, however, lacks any support from the rest of the book since it is the only time ἄρχων 'ruler' appears in the Greek of Revelation. His exchange of ܝܗܘܕ̈ܝܐ 'the Jews' for the ܝܘܕ̈ܝܐ 'the Jews' (2:9, 3:9), the latter known from the Harklean version, lacks any justification except that his corrected spelling brings Revelation into line with the rest of the New Testament.

Scribal errors in Manuscript Crawford Syriac 2 corrected by Gwynn

Reasonable corrections and modifications by Gwynn

Scribal errors in the manuscript reasonably corrected in the BFBS edition include ܐܬܚܙܝܬ 'you appeared (or: were seen)', emended to ܐܬܚܪܝܬ 'you contended' (confusion of two graphically similar letters, *zayin* and *resh*; 2:13), ܘܐܝܬ ܠܗ 'and he had' corrected to ܘܐܬܠ ܠܗ 'and I will give him' (2:17), and restoration of ܦܣܝܦܣܐ ܚܘܪܐ ܘܥܠ 'a white paper and on' omitted in the manuscript by homoioarkton (2:17). The form ܙܩܐ in 6:12, appearing in the print as ܣܩܐ 'sackcloth', may be a spelling variation rather than an alternative lexeme ('skin'). Gwynn restored ܘܗܟܢܐ ܚܙܝܬ ܪ̈ܟܫܐ ܒܚܙܘܐ 'And so I

saw the horses in the vision' (9:17) on the basis of the Greek. Moreover, he added ܘܐܙܠܬ ܠܘܬ ܡܠܐܟܐ ܟܕ ܐܡܪ ܐܢܐ ܠܗ ܠܡܬܠ ܠܝ ܠܟܬܒܘܢܐ ܘܐܡܪ ܠܝ ܣܒ 'So I went to the angel, telling him to give me the little book. Then he said to me: "Take' (10:9) also on the basis of the Greek. An additional case of homoioarkton appears in 16:8–9, where the scribe hopped from the first ܒܢܝ̈ܢܫܐ 'mankind' (16:8) to the next ܒܢܝ̈ܢܫܐ 'mankind' (16:9), omitting the words ܒܢܘܪܐ ܘܐܬܚܡܡܘ ܒܢܝ̈ܢܫܐ 'with fire. And mankind was scorched' in the process. On the basis of the Greek he changed ܫܢܬܐ 'year' in the manuscript to ܫܥܬܐ 'hour' in the print (17:12), ܢܗܘܝ̈ܢ '(these) shall happen' in the manuscript to ܢܣܢܝ̈ܢ '(these) shall hate' in the print (17:16), and ܡܚܘܬܐ 'blow' in the manuscript to ܡܘܬܐ 'death' in the print (18:8). Further, he normalized the spelling of words such as ܢܐܗܪܘܢ '(that they should) harm' (7:2; cf. 7:3; 9:4; 11:5), ܢܐܓܢ '(he) shall protect' (7:15), and ܚܐܪܝܢ '(while they) gazed' (11:12), where the *alaf* indicates an a-class vowel in the manuscript, writing ܢܗܪܘܢ '(that they should) harm', ܢܓܢ '(he) shall protect', and ܚܪܝܢ '(while they) gazed' instead. Moreover, he corrected ܝܫܦܗ to ܝܣܦܗ 'jasper' (21:11, 18–19; contrast 4:3).

Incorrect restoration by Gwynn

In 1:16 Gwynn corrected ܪܘܚܐ 'spirit' to ܪܘܡܚܐ 'spear' based on graphic similarity of the words. However, everywhere else in Revelation the Syriac translator rendered Greek ῥομφαία 'sword' as ܣܝܦܐ 'sword' (2:12, 16; 6:8; 19:15, 21). Further, the Syriac translator regarded the noun ܣܝܦܐ 'sword' as feminine as demonstrated in the collocation ܣܝܦܐ ܚܪܝܦܬܐ 'sharp sword' (2:12; 19:15). Consequently, restore ܣܝܦܐ 'sword' in 1:16, not ܪܘܡܚܐ 'spear'.

Scribal error introduced into the printed edition

In 19:4, we have corrected the text to read 'God' (ܐܠܗܐ) as per *Manuscript Crawford Syriac 2*, 131b, in place of the erroneous reading 'our God' (ܐܠܗܢ) found in the printed edition.

Date and translator of the version

S. P. Brock dates the Syriac translation of the book of Revelation to the sixth century.[9] The original Peshiṭta lacked the book of Revelation together

[9] S. P. Brock, *The Bible in the Syriac Tradition* (Second Revised Edition; Gorgias Handbooks 7; Piscataway, New Jersey: Gorgias Press, 2006), 35.

with 2 Peter, 2–3 John, and Jude.[10] These books do appear, however, in the translation of Thomas of Harqel, completed in 616 at Alexandria, Egypt,[11] which version was apparently guided by the earlier translation commissioned by Philoxenus bishop of Mabbug, directed by the chorepiscopos Polycarp and completed in 507/8.[12] While John Gwynn had asserted that the translations of 2 Peter, 2–3 John, Jude, and Revelation that we know represent the work commissioned by Philoxenus and carried out by Polycarp,[13] Brock casts doubt on this theory, since Philoxenus "never seems to quote from these books, which would be a little surprising if he was the person who had commissioned their first translation into Syriac."[14] Brock considers this translation as the work of an anonymous translator, who rendered the Greek text available to him into Syriac.

The Greek language of Revelation

The Greek language of the book of Revelation is unique in the New Testament, evidencing the most colloquial style[15] and reflecting a Koine known from other sources coming from persons unschooled in Greek, especially noticeable in the misuse of cases as judged by a classical Greek standard.[16] For example, one expects the genitive case to be used after the preposition ἀπό. Yet, the author of Revelation used the nominative case in the expression ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος "from him who is and who was and who is coming" (1:4).[17] Again, while one expects the genitive in the following case, the author used the nominative instead: ἐν ταῖς ἡμέραις Ἀντιπᾶς ὁ μάρτυς μου ὁ πιστός μου 'in the days of Antipas my

---

[10] Brock, *The Bible in the Syriac Tradition*, p. 35. Compare Arthur Vööbus, *The Apocalypse in the Harklean Version* (CSCO 400, Subsidia 56; Louvain: Corpus Scriptorum Christianorum Orientalium, 1978), 12–13.

[11] Brock, *The Bible in the Syriac Tradition*, 19.

[12] Brock, *The Bible in the Syriac Tradition*, 35.

[13] See Vööbus, *The Apocalypse in the Harklean Version*, 21, and John Gwynn, *The Apocalypse of St. John, in a Syriac Version Hitherto Unknown* (Dublin: Hodges, Figgis, and Co., and London: Longman, Green, and Co., 1897), xcviii.

[14] Brock, *The Bible in the Syriac Tradition*, 36.

[15] F. Blass, A. Debrunner, and Robert W. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature, A Translation and Revision of the ninth-tenth German edition* (Chicago and London: The University of Chicago Press, 1961), § 3.

[16] James Hope Moulton, *A Grammar of the Greek New Testament*, Vol. I: *Prolegomena* (Third Edition; Edinburgh: T. & T. Clark, 1908), 9.

[17] Some Greek text witnesses therefore add θεου after ἀπό, the genitive case of θεός 'God'.

faithful witness'.[18] Both the head noun Ἀντιπᾶς 'Antipas' and the apposition ὁ μάρτυς μου ὁ πιστός μου 'my faithful witness' should have been in the genitive case according to bookish standards. Apposition in the nominative case also appears in ἀπὸ Ἰησοῦ Χριστοῦ ὁ μάρτυς ὁ πιστός 'from Jesus Christ, the faithful witness' (1:5), a phenomenon well represented in the non-biblical vernacular Koine Greek papyri.[19]

Some translation strategies of the Syriac translation

Attention was paid to the Greek source text to identify translation strategies, exegesis, and textual variants. For comparative purposes, 'the Greek' means the text of *Novum Testamentum Graece*, 28th edition, Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini und Bruce M. Metzger (eds.) (Stuttgart: Deutsche Bibelgesellschaft, 2012). But since that edition is only an *editio minor*, it quickly became apparent that it was necessary to supplement it with the more comprehensive editions of R. H. Charles[20] and Constantinus Tischendorf.[21] Many times the Syriac reflects a Greek reading found in those editions, but not in *Novum Testamentum Graece*, 28.

Unique words

The Syriac of Revelation contains five words attested nowhere else in Syriac literature: ܟܐܒܢܐ 'painful' (16:2);[22] ܠܒܢܢܐ 'Lebanese' (1:15; 2:18); ܩܪܢܘܢܐ 'trumpeter' (18:22); ܡܪܒܥܢܝܬ 'foursquare' (21:16); and ܕܚܘܠܬܢܐ 'fearful' (21:8).

---

[18] The genitive of Ἀντιπᾶς is Ἀντιπᾶ. Some Greek witnesses spell the name as Ἀντειπᾶς (Tischendorf, *Novum Testamentum Graece*). Moreover, some ancients misunderstood the grammar and interpreted what was originally a personal name as a verb (so the Syriac). See the discussion above.

[19] Robertson, *A Grammar of the Greek New Testament*, 136.

[20] R. H. Charles, "Greek Text with *Apparatus Criticus*," in *The Revelation of St. John*, Vol. II. (International Critical Commentary; New York: Charles Scribner's Sons, 1920), 236–385.

[21] *Novum Testamentum Graece*, Constantinus Tischendorf (ed.), Editio Octava Critica Maior. Vol. 2 (Leipzig: Giesecke & Devrient, 1872).

[22] Gwynn, *The Apocalypse of St. John*, xxii. Gwynn emends ܟܐܒܐ to ܟܐܒܢܐ in Revelation 16:2, which emendation the lexicographers accept. This reference is the only evidence cited by Sokoloff/Brockelmann (M. Sokoloff, *A Syriac Lexicon* [Winona Lake, Indiana: Eisenbrauns and Piscataway, New Jersey: Gorgias Press, 2009], 592; Brockelmann, *Lexicon Syriacum*, 314) and Robert Payne Smith (*Thesaurus Syriacus* [Oxford: Clarendon Press, 1879–1901], 1659) for the existence of this word, which fact casts aspersion on the emendation. The well attested equivalent is spelled ܟܐܒܢܝܐ. The English translation is not affected by one's choice of spelling.

Other selected renderings

The *alpha* privitive ἀκάθαρτος ‘unclean’ is rendered both as ܠܳܐ ܕܟܶܐ ‘unclean’ (16:13; 18:2) and as ܛܰܡܐܳܐ ‘unclean’ (17:4).

The translator consistently renders δεῖ ‘it is necessary’ as ܘܳܠܶܐ ‘it is granted’ (4:1; 10:11; 11:5; 17:10; 20:3; 22:6). Gwynn also corrected 1:1 to fit this pattern.

Certain Greek lexemes were translated as Syriac compound nouns: εὐχαριστία ‘thanksgiving’ as ܩܽܘܒܳܠ ܛܰܝܒܽܘܬ݂ܳܐ ‘thanksgiving’ (literally, ‘acceptance of kindness’ > ‘kind acceptance’) (4:9; 7:12); σαρδόνυξ ‘sardonyx’ as ܣܰܪܕܽܘܢ ܘܛܶܦܪܳܐ ‘sardonyx’ (literally, ‘sardius and onyx’; 21:20); χαλκολίβανον ‘burnished brass’ (ASV; 1:15; 2:18) as ܢܚܳܫܳܐ ܠܒ݂ܢܳܢܳܝܳܐ ‘Lebanese brass’ (understanding the word χαλκολίβανον etymologically to consist of two lexemes, χαλκός ‘brass’ and Λίβανος ‘Lebanon’); χρυσόλιθος ‘chrysolite’ (formed from a combination of χρυσίον ‘gold’ and λίθος ‘stone’) as ܟܺܐܦ ܕܰܗܒܳܐ ‘yellow chrysolite’ (21:20).

The Syriac translates the Greek adjective ὅμοιος used as a preposition meaning ‘like’ in the following ways: ܐܰܝܟ ܕܡܽܘܬ݂ܳܐ ܕ ‘as it were the form of’ (1:13), ‘as the likeness of’ (4:3, 6; 9:7, 10; 21:11); ܒܰܕܡܽܘܬ݂ܳܐ ܕ ‘in the likeness of’ (1:15; 21:18); ܐܰܝܟ ‘like’ (2:18); ܕܡܽܘܬ݂ ‘like’ (4:3); ܕܳܡܝܳܐ ܠ ‘is/was like’ (4:7; 13:11; 18:18); ܕܳܡܶܐ ܠ ‘is like’ (13:4); ܕܡܽܘܬ݂ܳܐ ܕ ‘like’ (4:7, twice; 11:1; 13:2; 14:14); and ܕܰܕܡܽܘܬ݂ܳܐ ܕ ‘of the likeness of’ (9:7).

The gender of ܪܽܘܚܳܐ ‘spirit’.[23] In Revelation when reference is made to the Holy Spirit, the form is masculine by agreement (2:7, 11, 17, 29; 3:6, 13, 22; 14:13; 22:17), but when reference is made to any other spirit, the form is feminine by agreement (1:4; 3:1; 4:5; 5:6, 13; 6:13; 11:11, twice; 13:15; 16:13–14; 18:2; 19:10). There is one exception: 7:1, where ‘wind’ is masculine by agreement with the verb.

The noun ܫܡܰܝܳܐ ‘heaven(s)’ is marked as plural with *seyāme*, but treated inconsistently as singular and plural, and masculine and feminine, by the translator: ܘܰܫܡܰܝܳܐ ܐܶܬ݂ܦܪܶܫ ܘܰܐܝܟ ܟܬ݂ܳܒ݂ܶܐ ܐܶܬ݂ܟܪܶܟ݂ܘ ‘And the heavens separated, and like books they were rolled up’ (the verb ܐܶܬ݂ܦܪܶܫ could be interpreted as a masculine singular or as a feminine plural; 6:14); ܗܰܘ ܕܒ݂ܪܳܗ̇ ܠܰܫܡܰܝܳܐ ܘܰܕܒ݂ܳܗ̇ ‘the one who created heaven and what is in it’ (feminine singular; 10:6); ܫܡܰܝܳܐ ܐܶܬ݂ܦܨܰܚܘ ܘܰܐܢ݈ܬܽܘܢ ܕܥܳܡܪܺܝܢ ܒܗܽܘܢ ‘rejoice, O heavens, and you that dwell in them’ (masculine plural; 12:12); ܐܶܬ݂ܦܨܰܚܘ ܒܳܗ̇ ܫܡܰܝܳܐ ܘܩܰܕܺܝܫܶܐ ܘܫܠܺܝܚܶܐ ܘܢܒ݂ܺܝܶܐ

23 See Jerome A. Lund, “Gender Documentation of Nouns in Syriac Lexicography: Remarks on the Renovated Lexicon Syriacum,” *Hugoye* 16 (2013) 3–16, for a discussion in Syriac outside the New Testament.

'Rejoice over her, O heavens and saints and apostles and prophets' (masculine plural; 18:20); ܘܚܙܝܬ ܫܡܝܐ ܕܦܬܝܚ 'Then I saw heaven opened' (masculine singular; 19:11); ܫܡܝܐ ܚܕ̈ܬܬܐ ... ܫܡܝܐ ... ܩܕܡܝܬܐ 'new heavens … the first heaven' (feminine plural and feminine singular; 21:1).

Quantification

When the noun is determined, it can appear in the absolute plural when quantified: ܐܪܙܐ ܕܫܒܥܐ ܟܘܟܒܝܢ 'the mystery of the seven stars' (τὸ μυστήριον τῶν ἑπτὰ ἀστέρων 1:20); ܫܒܥ ܪ̈ܘܚܝܢ ܕܐܠܗܐ 'the seven spirits of God' (4:5); ܐܪܒܥ ܚܝܘܢ ܘܥܣܪܝܢ ܘܐܪܒܥܐ ܩܫܝܫܝܢ 'the four creatures and the twenty-four elders' (5:8).

Expression of the ordinal

The translator preferred expressing the ordinal number by means of ܕ plus the cardinal number rather than using the ordinal form: ܚܝܘܬܐ ܕܬܪܬܝܢ 'the second creature' (4:7; 6:3); ܛܒܥܐ ܕܬܪܝܢ 'the second seal' (6:3); ܡܠܐܟܐ ܕܬܪܝܢ 'the second angel' (16:3); ܚܝܘܬܐ ܕܬܠܬ 'the third creature' (4:7; 6:5); ܛܒܥܐ ܕܬܠܬܐ 'the third seal' (6:5); ܘܝ ܕܬܠܬܐ 'the third woe' (11:14); ܡܠܐܟܐ ܕܬܠܬܐ 'the third angel' (14:9; 16:4); ܚܝܘܬܐ ܕܐܪܒܥ 'the fourth creature' (4:7); ܛܒܥܐ ܕܐܪܒܥܐ 'the fourth seal' (6:7); ܡܠܐܟܐ ܕܐܪܒܥܐ 'the fourth angel' (16:8); ܛܒܥܐ ܕܚܡܫܐ 'the fifth seal' (6:9); ܡܠܐܟܐ ܕܚܡܫܐ 'the fifth angel' (16:10); ܛܒܥܐ ܕܫܬܐ 'the sixth seal' (6:12); ܡܠܐܟܐ ܕܫܬܐ 'the sixth angel' (9:13; 16:12); ܛܒܥܐ ܕܫܒܥܐ 'the seventh seal' (8:1); ܫܡܝܐ ܕܫܒܥܐ 'the seventh heaven' (10:4); ܕܡܠܐܟܐ ܕܫܒܥܐ 'the seventh angel' (10:7; 11:15; 16:17); ܕܬܪܝܢ 'the second' (8:8) and 'a second time' (19:3); ܕܬܪܬܝܢ 'the second' (21:19); ܕܬܠܬܐ 'the third' (8:10); ܕܬܠܬ 'the third' (21:19); ܕܐܪܒܥܐ 'the fourth' (8:12); ܕܐܪܒܥ 'the fourth' (21:19); ܕܚܡܫܐ 'the fifth' (9:1); ܕܚܡܫ 'the fifth' (21:20); ܕܫܬ 'the sixth' (21:20); ܕܫܒܥ 'the seventh' (21:20); ܕܬܡܢܝܐ 'the eighth' (17:11); ܕܬܡܢܐ 'the eighth' (21:20); ܕܬܫܥ 'the ninth' (21:20); ܕܥܣܪ 'the tenth' (21:20); ܕܚܕܥܣܪܐ 'the eleventh' (21:20); ܕܬܪܬܥܣܪܐ 'the twelfth' (21:20); ܐܚܪܢܐ ܕܬܪܝܢ 'another, a second,' (14:8).

In expressing 'the first' the translator uses the ordinal form exclusively: ܩܕܡܝܐ 'the first' (1:17; 2:8; 8:7; 16:2; 22:13; plural 2:19); ܚܘܒܟ ܩܕܡܝܐ 'your first love' (2:4); ܥܒ̈ܕܐ ܩܕܡܝ̈ܐ 'the first works' (2:5); ܚܝܘܬܐ ܩܕܡܝܬܐ 'the first creature' (4:7; 13:12); ܚܘܝܐ ܩܕܡܝܐ 'the first serpent' (20:2); ܩܝܡܬܐ ܩܕܡܝܬܐ 'the first resurrection' (20:5–6); ܫܡܝܐ ... ܩܕܡܝܬܐ 'the first heaven' (21:1); ܐܪܥܐ ܩܕܡܝܬܐ 'the first earth' (21:1); ܫܬܐܣܬܐ ܩܕܡܝܬܐ 'the first foundation' (21:19). He used the ordinal form in the frozen phrase ܡܘܬܐ ܬܢܝܢܐ 'the second death' (2:11; 20:6, 14; 21:8) and once more in ܡܠܐܟܐ ܫܬܝܬܝܐ 'the sixth angel' (9:14).

Translation strategies of this English translation

Principle of rendering proper nouns

Standard English renderings, drawn from the ASV (1901), are used rather than transcriptions of the Syriac.

Rendering of conjunctive waw

The conjunction *waw* often functions to introduce sequence, either temporal sequence or logical sequence. Hence, I have often rendered it as 'then' or as 'so' instead of 'and'. Other translations of conjunctive *waw* include: 'now', 'yet', 'but', 'moreover', 'further', 'or', 'nor', 'neither', 'even', 'since', and 'with'.

Lexical choices

The word ܣܛܢܐ has been translated as 'the Adversary' rather than transliterated as 'Satan'. The word ܚܝܘܬܐ has been rendered as 'creature' rather than as 'beast' or 'animal', with the exception of 6:8 where it is rendered as a collective 'wild animals'. The collocation ܐܚܝܕ ܟܠ, used only of God, has been rendered as 'ruler of all', rather than 'omnipotent'.[24] The combination ܣܪܕܘܢ ܘܟܪܟܕܢܐ has been treated as an hendiadys on the basis of the Greek σαρδόνυξ and rendered as 'sardonyx' (21:20). The noun ܡܠܟܘܬܐ 'kingdom' is rendered as 'rule' in 17:18. The words ܟܐܦ ܕܗܒܐ (χρυσόλιθος; 21:20) have been rendered 'yellow chrysolite'. The noun ܟܢܫܐ has been translated as 'congregation' throughout. The noun ܐܝܩܪܐ has been rendered as 'honor' (when translating τιμή) and 'esteem' (when translating τιμιότης),

---

[24] Sokoloff, *A Syriac Lexicon*, 27, renders it as 'omnipotent', but the rendering 'ruler of all' is more literal and accurately captures the meaning of the Greek παντοκράτωρ, formed from a combination of the neuter (or masculine) singular adjective πᾶς used as a substantive in the genitive and the *nomen agentis* of the verb κρατέω (see Danker, *A Greek-English Lexicon of the New Testament*, 564). See also Joseph Henry Thayer, *Greek-English Lexicon of the New Testament* (Grand Rapids: Zondervan, [n.d.]), 476, who defines παντοκράτωρ as '*he who holds sway over all things; the ruler of all; almighty*'. Compare, too, the expression ܐܚܝܕܝ ܥܠܡܐ ܕܗܢܐ ܚܫܘܟܐ 'the world-rulers of this darkness' (κοσμοκράτορας τοῦ σκότους τούτου; Ephesians 6:12). For the semantics of 'rule' within Greek for nouns with the element κράτωρ, compare the noun αὐτοκράτωρ 'absolute ruler' in 4 Maccabbees 1:7 and 16:1, where we find αὐτοκράτωρ ἐστὶν τῶν παθῶν ὁ εὐσεβὴς λογισμός 'pious reason is absolute ruler of the passions', rendered by ܡܡܠܟ ܗܘ ܥܠ ܚܫܐ ܪܥܝܢܐ ܕܫܠܡ ܕܕܚܠܬ ܐܠܗܐ 'reason consonant with the fear of God rules over the passions' and ܡܫܠܛ ܗܘ ܥܠ ܚܫܐ ܪܥܝܢܐ ܕܡܠܐ ܕܕܚܠܬ ܐܠܗܐ 'reason filled with the fear of God has authority over the passions' respectively in the Syriac translation (as per Codex Ambrosianus).

while its synonym ܬܶܫܒܽܘܚܬܳܐ has been rendered as ‘praise’ and ‘song’. Syriac ܩܰܪܟܶܕܢܳܐ means ‘Carthaginian stone’, ‘carbuncle’,[25] and has been rendered accordingly ‘carbuncle’ (9:17; 21:19).

The construction ܥܡ ܐܝܬ *to express possession*

There is an unusual construction consisting of the particle ܐܺܝܬ plus the preposition ܥܰܡ with a suffix, apparently expressing possession.[26] Since the construction renders the Greek ἔχω ‘I have’, I have rendered it accordingly (13:17; 14:1; 15:1–2, 6; 17:1; 20:1; 21:9, 15). The translator does use the well-known construction ܐܺܝܬ ܠ as well to express possession (for example, 1:16; 2:7; 13:1, 14; 14:14; 16:2; 17:3–4; 20:6; 21:11–12, 14).

Translator’s Acknowledgments

Special thanks go to the staff of the John Rylands Library at the University of Manchester for the expedient furnishing of *Manuscript Crawford Syriac 2* for my study. In addition thanks are due to Dr. Onesimus Ngundu of the Bible Society’s Library, Cambridge University Library, for supplying me with the *B. & F. B. S. Minutes of the Editorial Sub-Committee*, Nos. 41–46, Apr. 1914 – Mar. 1920, and other letters between parties. Moreover, I extend my gratitude and deep appreciation to Dr. Andreas Juckel and Dr. Jan Joosten for their keen remarks and insights that led to a betterment of this book. Finally I would like to thank my wife Anne Margrethe for creating a wonderful work environment at home that facilitated the completion of this work.

Bibliography

Text Basis

The New Testament in Syriac. London: British & Foreign Bible Society, [1920].

Manuscript Crawford Syriac 2, The John Rylands Library, University of Manchester.

---

[25] So R. Payne Smith, *Thesaurus Syriacus*, 3746. Both Sokoloff (*A Syriac Lexicon*, 1411) and Jayne Payne Smith (*A Compendious Syriac Dictionary* [Oxford: Clarendon Press, 1903], 519) are wrong in defining it as ‘chalcedony’, that is, as Chalcedonian stone. Carbuncle describes any bright red gemstone, so that one could translate it as ‘red garnet’ or as ‘ruby’.

[26] So Gwynn, *The Apocalypse of St. John*, 72. Among the lexicographers, J. Payne Smith (*A Compendious Syriac Dictionary*, 314, meaning i) alone records this meaning, although she brings no examples.

Greek text editions consulted

R. H. Charles, "Greek Text with *Apparatus Criticus*," in *The Revelation of St. John*, Vol. II. International Critical Commentary. New York: Charles Scribner's Sons, 1920. Pp. 236–385.

Novum Testamentum Graece, 28th edition, Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini und Bruce M. Metzger (eds.). Stuttgart: Deutsche Bibelgesellschaft, 2012.

Novum Testamentum Graece, Constantinus Tischendorf (ed.), Editio Octava Critica Maior. Vol. 2. Leipzig: Giesecke & Devrient, 1872.

Dictionaries

Frederick William Danker, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*. Third Edition; Chicago: University of Chicago Press, 2000.

Terry Falla, *A Key to the Peshitta Gospels, Volume One: Alaph-Dalath*. Leiden: Brill, 1991.

William Jennings. *Lexicon to the Syriac New Testament*. Oxford: Clarendon Press, 1926.

Henry George Liddel and Robert Scott, *A Greek-English Lexicon*. Revised and augmented throughout by Sir Henry Stuart Jones with the assistance of Roderick McKenzie. Oxford. Clarendon Press, 1940. Accessed on Perseus [http://www.perseus.tufts.edu/].

Jayne Payne Smith. *A Compendious Syriac Dictionary*. Oxford: Clarendon Press, 1903.

Robert Payne Smith, *Thesaurus Syriacus*. Oxford: Clarendon Press, 1879–1901.

Michael Sokoloff. *A Syriac Lexicon*. Winona Lake, Indiana: Eisenbrauns and Piscataway, New Jersey: Gorgias Press, 2009.

Joseph Henry Thayer. *Greek-English Lexicon of the New Testament.* Grand Rapids: Zondervan, [n.d.].

Other studies

Richard Bauckham, *The Climax of Prophecy: Studies on the Book of Revelation*. Edinburgh: T&T Clark, 1993.

G. K. Beale. *The Book of Revelation: A Commentary on the Greek Text*. NICTC. Grand Rapids: Eerdmans, 1999.

F. Blass, A. Debrunner, and Robert W. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature, A Translation and Revision of the ninth-tenth German edition.* Chicago and London: The University of Chicago Press, 1961.

B. & F. B. S. Minutes of the Editorial Sub-Committee, Nos. 41–46, Apr. 1914 – Mar. 1920, and other letters between parties. The Bible Society's Library, Cambridge University Library.

Sebastian Brock. *The Bible in the Syriac Tradition*. Second Revised Edition. Gorgias Handbooks 7. Piscataway, New Jersey: Gorgias Press, 2006.

R. H. Charles. *A Critical and Exegetical Commentary on The Revelation of St. John*, Vol I–II. International Critical Commentary. Edinburgh: T. & T. Clark, 1920.

Eusebius, *Ecclesiastical History*, Jacques-Paul Migne (ed.), *Patrologiae Graecae* (Paris, 1866).

John Gwynn. *The Apocalypse of St. John, in a Syriac Version Hitherto Unknown*. Dublin: Hodges, Figgis, and Co., and London: Longman, Green, and Co., 1897.

H. C. Hoskier, *Concerning the Text of the Apocalypse, Collations of All Existing Available Greek Documents with the Standard Text of Stephen's Third Edition together with the Testimony of Versions, Commentaries and Fathers*. London: Bernard Quaritch, 1929.

Ignatius, *Letter to the Magnesians*, Michael W. Holmes (ed.), *Apostolic Fathers*. 3rd edition. Grand Rapids: Baker, 2007.

Jan Joosten, "Χαλκηδών (Ap 21,19)" *Revue d'Histoire et de Philosophie Religieuses* 79 (1999), 135–143.

Jerome A. Lund, "Gender Documentation of Nouns in Syriac Lexicography: Remarks on the Renovated Lexicon Syriacum," *Hugoye* 16 (2013), pp. 3–16.

Jerome A. Lund, "The Hebrew as a Text Critical Tool in Restoring Genuine Peshitta Readings in Isaiah," in Timothy Martin Lewis, Alison Salvesen, and Nicholas Al-Jeloo (eds.), *Contemporary Examinations of Classical Languages (Hebrew, Aramaic, and Syriac): Valency, Lexicography, Grammar, and Manuscripts* (PLAL 5; Piscataway, New Jersey: Gorgias Press, 2014).

James Hope Moulton. *A Grammar of New Testament Greek*. Vol. I: *Prolegomena*. Third Edition. Edinburgh: T. & T. Clark, 1908.

G. Mussies. *The Morphology of Koine Greek as used in the Apocalypse of St. John, A Study in Bilingualism*. Supplements to Novum Testamentum XXVII. Leiden: Brill, 1971.

A. T. Robertson. *A Grammar of the Greek New Testament in the Light of Historical Research*. Nashville: Broadman Press, 1934.

Henry Barclay Swete, *The Apocalypse of St John, The Greek Text with Introduction, Notes, and Indices*, Third Edition. London: Macmillan & Co., 1909 (reprinted 1911).

Arthur Vööbus. *The Apocalypse in the Harklean Version*. CSCO 400, Subsidia 56. Louvain: Corpus Scriptorum Christianorum Orientalium, 1978.

Noteworthy Readings

The Syriac version of Revelation contains some readings that stand out as diverging from the Greek, involving exegesis, translation technique, and issues of text.

Exegesis of the Greek

1:15 The Syriac interprets the Greek χαλκολίβανον, attested only in Revelation in all of Greek literature,[27] as ܢܚܫܐ ܠܒܢܝܐ 'Lebanese brass', interpreting the word χαλκολίβανον etymologically to consist of two lexemes, χαλκός 'brass' and Λίβανος 'Lebanon' (see also 2:18).

1:10 ܒܝܘܡܐ ܕܚܕܒܫܒܐ: The Syriac identifies 'the Lord's day' (ἐν τῇ κυριακῇ ἡμέρᾳ) as 'Sunday'.

2:17 ܚܘܫܒܢܐ: From contextual considerations, the Syriac renders the Greek ψῆφος ('pebble') as ܚܘܫܒܢܐ ('paper'). Since accounts were recorded on paper, the noun ܚܘܫܒܢܐ 'account' came to take on the meaning 'paper'.[28]

Translation technique

1:8 ܐܠܦ ܘܬܘ: The Syriac dynamically renders the Greek '*alpha* and *omega*' (τὸ ἄλφα καὶ τὸ ὦ) as the Syriac functional equivalents '*alaf* and *taw*' (see also 21:6; 22:13).

1:12 ܠܡܦܪܫܘ ܩܠܐ: For clarity, the Syriac translates the Greek 'to see the voice' (βλέπειν τὴν φωνὴν or possibly ἰδεῖν τὴν φωνὴν as in Greek manuscript 2050 [R. H. Charles]) as 'to identify the voice'.

9:11 The Syriac substitutes 'in Aramaic' (ܐܪܡܐܝܬ) for 'in Greek' (ἐν τῇ Ἑλληνικῇ) in explicating the Hebrew 'Abadu'.

11:15 The Syriac uses the suffix conjugation 'he has begun reigning' (ܐܬܡܠܟ) to render the Greek present active indicative 'he has begun reigning' (βασιλεύει). Compare 1 Kings 15:1 for the inchoative use of both the Syriac suffix conjugation ܐܡܠܟ and the Greek present tense form βασιλεύει, both meaning 'he began reigning'.

---

27 Frederick William Danker, *A Greek-English Lexicon of the New Testament and other Early Christian Literature* (Third Edition; Chicago: University of Chicago Press, 2000), 1076.

28 See Sokoloff, *A Syriac Lexicon*, 435.

13:6 ܫܡܐ: The Syriac renders the Greek ‘his name’ (τὸ ὄνομα αὐτοῦ) by ‘the Name’.

15:4 The Syriac substitutes ‘for you are upright’ (ܡܛܠ ܕܬܪܝܨ ܐܢܬ) as over against the Greek ‘for your righteous acts have been manifested’ (ὅτι τὰ δικαιώματά σου ἐφανερώθησαν).

22:17 ܡܝܐ ܚܝܐ: The Syriac renders the Greek ‘water of life’ (ὕδωρ ζωῆς) as ‘the living water’.

Issues of text

Some cases listed below are due to a variant Greek text, while others may be explained as the result of the translator. Each researcher will have to examine the given reading himself and make his own decision.

Differences in words

2:9 The reading ‘Jews, Jews’ (ܝܗܘܕܝܐ ܝܗܘܕܝܐ) against the Greek ‘Jews’ (Ἰουδαίους) may be due to the scribal error of dittography within Syriac transmission rather than to a Greek prototext.

2:13 The printed edition of the Syriac reads ܐܬܚܪܝܬ ‘you contended’, which is a correction of ܐܬܚܙܝܬ ‘you appeared (or: were seen)’ found in the manuscript. This correction is solidly based both on the reading of the later Harklean version and on the Greek. In the sixth and seventh centuries, the time of the translation of the anonymous translation of Revelation and of the Harklean version, some Greek text witnesses must have read the verb ἀντεῖπας ‘you contended’ (the second singular, aorist indicative of ἀντερῶ, used as the aorist indicative of ἀντιλέγω) in place of a personal name Ἀντιπᾶς ‘Antipas’. The forms αντειπας and αντιπας are graphically similar and the Greek of the verse is difficult because of a nominative case used with the preposition ἀπό. Rather than being regarded as a misinterpretation of the Greek form αντειπας by the Syriac translator, the form of the personal name adopted by Tischendorf,[29] the retroverted reading (αντειπας read as a verb) should be considered as an actual Greek variant.

[29] Constantinus Tischendorf (*Novum Testamentum Graece* [Editio Octava Critica Maior. Vol. 2; Leipzig: Giesecke & Devrient, 1872], apparatus to Revelation 2:13) states: “Sic nomen istud scriptum fuisse probabile fit etiam ex miro interpretum cop et syr errore” (That this name had been written thus is also likely derived from the remarkable error of the Coptic and Syriac translators).

6:17 The Syriac reads τῆς ὀργῆς αὐτῶν 'of their wrath' with Greek uncial Sinaiticus and other Greek manuscripts over against τῆς ὀργῆς αὐτοῦ 'of his wrath' as found in Greek uncial Alexandrinus and other Greek manuscripts.

8:7 The Syriac reads 'with water' (ܒܡܝ̈ܐ), reading ἐν ὕδατι 'with water' as in Greek manuscript 205 (R. H. Charles), as opposed to 'with blood' (ἐν αἵματι).

11:14 The Syriac reads 'behold two woes have gone' (ܗܐ ܬܪ̈ܝܢ ܘܝ ܐܙ̈ܠܘ) against the Greek 'the second woe has gone' (Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν).

11:15 The Syriac reads 'our God' (ܐܠܗܢ) as opposed to 'our Lord' (τοῦ κυρίου ἡμῶν). However, two Greek manuscripts, 2015 and 2020 (R. H. Charles), read 'our God' (τοῦ θεοῦ ἡμῶν) as in the Syriac.

14:14 The Syriac ܘܥܠܐܝܕܗ 'in his hand' may reflect an unattested Greek variant ἐπὶ τὴν χεῖρα αὐτοῦ 'in his hand' as over against the attested ἐν τῇ χειρὶ αὐτοῦ 'in his hand', the main difference being the preposition. As a rendering of ἐν τῇ χειρὶ αὐτοῦ 'in his hand' one would expect ܒܐܝܕܗ 'in his hand' as in 6:5; 10:2, 8. See also 17:4 below.

16:15 The Syriac reflects the Greek variant ἔρχεται 'it/he is coming' in its rendering ܐܬܝܐ 'it is coming' over against the main Greek reading ἔρχομαι 'I am coming'. The referent is probably 'that great day of God' in the previous verse. Alternatively, it could refer to Jesus and so should be rendered as 'he is coming'.

16:16 The Syriac reads 'Megiddo' (ܡܓܕܘ) with some Greek manuscripts (Μαγε(δ)δων) as over against 'Armageddon' (Αρμαγεδών).

17:4 The Syriac ܘܥܠܐܝܕܗ 'in her hand' may reflect an unattested Greek variant ἐπὶ τὴν χεῖρα αὐτῆς 'in her hand' as over against the attested ἐν τῇ χειρὶ αὐτῆς 'in her hand', the chief difference being the preposition. As a rendering of the preposition ἐν 'in' in such a collocation one expects the preposition ܒ 'in' as in 6:5; 7:9; 10:2, 8. See also 14:14 above.

18:23 The Syriac read merely σοὶ, which it rendered as 'for you' (ܠܟܝ), rather than ἐν σοὶ. The Greek uncial C lacks the preposition ἐν as well.

20:12 The Syriac describes the other book that was opened as a book 'of judgment' (ܕܕܝܢܐ) rather than a book 'of life' (τῆς ζωῆς).

21:3 The loud voice came 'from heaven' (ܡܢ ܫܡܝܐ) according to the Syriac and many Greek manuscripts (ἐκ τοῦ οὐρανοῦ), not 'from the throne' (ἐκ τοῦ θρόνου).

21:5 The Syriac reads the verb ἀπῆλθον ‘and I departed’ (ܘܐܙܠܬ)[30] against ἀπῆλθαν ‘they departed’. The Greek takes the verb with the previous verse.

21:14 The Syriac reads ܫܠܝ̈ܚܘܗܝ ܕܒܪܐ ‘the apostles of the Son’ instead of the Greek ἀποστόλων τοῦ ἀρνίου ‘the apostles of the Lamb’. Since no extant Greek source reads τοῦ υἱοῦ in place of τοῦ ἀρνίου and the fact that neither the Greek υἱοῦ ‘Son’ and ἀρνίου ‘Lamb’ nor the Syriac ܒܪܐ ‘Son’ and ܐܡܪܐ ‘Lamb’ are not graphically similar, one should regard the divergent reading as an inadvertant theological substitution, probably within the Syriac tradition.

22:5 The Syriac reads ‘even their king’ (ܘܡܠܟܗܘܢ) over against ‘and they shall reign’ (καὶ βασιλεύσουσιν). This could reflect an inner Syriac corruption from ܘܢܡܠܟܘܢ ‘and they shall reign’.

22:15 The Syriac reads ‘observers (of)’ (ܢܛܪ̈ܝ) as over against ‘(one) who loves’ (φιλῶν). This may reflect exegesis on the part of the translator.

Different word order from the Greek

3:3 The Syriac reads ‘how you heard and received’ (ܐܝܟ ܫܡܥܬ ܘܩܒܠܬ) in agreement with Greek manuscript 2050 (R. H. Charles) over against ‘how you received and heard’ (πῶς εἴληφας καὶ ἤκουσας). The act of hearing is logically prior to that of receiving.

5:10 Where the Greek manuscripts read ‘a kingdom and a priesthood’ (βασιλείαν καὶ ἱερατείαν), or ‘kings and priests’ (βασιλεῖς καὶ ἱερεῖς), or ‘a kingdom and priests’ (βασιλείαν καὶ ἱερεῖς), the Syriac reads ‘a kingdom, even priests and kings’ (ܡܠܟܘܬܐ ܘܟܗܢ̈ܐ ܘܡܠܟ̈ܐ).

6:6 The Syriac reads ‘and … the wine and the oil’ (ܘܠܚܡܪܐ ܘܠܡܫܚܐ) with Greek manuscript 2019 (R. H. Charles) versus ‘and … the oil and the wine’ (καὶ τὸ ἔλαιον καὶ τὸν οἶνον).

9:17–18 The Syriac follows the sequence ‘fire and sulfur and smoke’ (ܢܘܪܐ ܘܟܒܪܝܬܐ ܘܬܢܢܐ and ܡܢ ܢܘܪܐ ܘܡܢ ܟܒܪܝܬܐ ܘܡܢ ܬܢܢܐ respectively) rather than the sequence ‘fire and smoke and sulfur’ (πῦρ καὶ καπνὸς καὶ θεῖον and ἐκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου respectively).

13:10 The Syriac reads ‘faith and perseverance’ (ܘܗܝܡܢܘܬܐ ܘܡܣܝܒܪܢܘܬܐ) against ‘perseverance and faith’ (ἡ ὑπομονὴ καὶ ἡ πίστις).

[30] *Novum Testamentum Graece*, 28th edition, Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini and Bruce M. Metzger (eds.) (Stuttgart: Deutsche Bibelgesellschaft, 2012) retroverts the Syriac verb as παρῆλθον.

14:6 In a sequence of four elements the Syriac reads ‘and unto every nation and peoples and tribes and tongue’ (ܘܥܠ ܟܠ ܥܡ ܘܐܡ̈ܘܢ ܘܫܪ̈ܒܢ ܘܠܫܢ) against ‘and unto every nation and tribe and tongue and people’ (καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν). By beginning with a singular nation (ܥܡ) after ܟܠ, followed by two plurals (ܘܐܡ̈ܘܢ ܘܫܪ̈ܒܢ), and then a singular again (ܠܫܢ), the Syriac is awkward.

16:6 The Syriac reads ‘of prophets and of saints’ (ܕܢܒܝ̈ܐ ܘܕܩܕܝ̈ܫܐ) with Greek manuscripts 206 and 2017 (R. H. Charles) instead of ‘of saints and of prophets’ (ἁγίων καὶ προφητῶν).

22:15 In a list of five types of sinners, the Syriac follows the sequence ‘fornicators’, ‘murderers’, ‘idolaters’, ‘unclean’, and ‘sorcerers’ as opposed to ‘dogs’, ‘sorcerers’, ‘fornicators’, ‘murderers’, and ‘idolaters’. The Syriac could reflect a Greek variant κοινοί ‘unclean’ for κύνες ‘dogs’ since the words ܛܡܐܐ ‘unclean’ and κοινός ‘unclean’ are translation equivalents in Revelation 21:27, but the word order here does not correspond. Or, the Syriac could reflect exegesis of ‘dogs’ as ‘unclean’, replacing what was perceived as figurative language with non figurative.

Difference in person

2:27 The Syriac reads ‘you shall shatter’ (ܬܪܥܘܢ) in contrast to the Greek ‘he shall be broken’ (συντρίβεται, with the variant συντριβησεται). The Syriac has an active and transitive verbal form, while the Greek has a passive form. The verse incorporates Psalm 2:9, which has the second person singular verb: ܬܪܥܐ ܐܢܘܢ ܒܫܒܛܐ ܕܦܪܙܠܐ. ܘܐܝܟ ܡܐܢܐ ܕܦܚܪܐ ܬܦܪܟ ܐܢܘܢ ‘You (singular) break them with rods of iron, and you (singular) shall smash them like vessels of a potter’. It is possible that the Old Testament reference influenced a change from third person to second person, although there is difference of number. On the other hand, the Syriac text may have been corrupted during transmission, where an original third person plural passive ܢܬܬܪܥܘܢ was altered to a second person plural active ܬܪܥܘܢ by inadvertently dropping the initial *nun* and transposing the first two letters.

3:2 The Syriac reads the second person singular ἔμελλες ‘the rest of those for which you were prepared’ (ܫܪ̈ܟܐ ܕܐܡܠܟ ܕܥܬܝܕ ܗܘܝܬ) with

some Greek witnesses[31] against τὰ λοιπὰ ἃ ἔμελλον 'the rest which are about to' (third person plural).

3:4 The Syriac 'I have' (ܐܝܬ ܠܝ) reflects a Greek prototext of ἔχω against the attested Greek reading 'you have' (ἔχεις).

3:17 The Syriac reads 'you said that you are rich' (ܐܡܪܬ ܕܥܬܝܪܐ ܐܢܬ) over against the Greek 'you say, I am rich' (λέγεις ὅτι πλούσιός εἰμι).

Difference in number

1:18 Whereas the Greek reads the plural 'keys' (τὰς κλεῖς), the Syriac reads the singular 'key' (ܩܠܝܕܐ).

3:7 The Syriac reads the plural 'keys' (ܩܠܝ̈ܕܐ) over against the Greek singular 'key' (κλεῖν).

4:5 Over against the Greek singular 'throne' (τοῦ θρόνου), the Syriac reads the plural 'thrones' (ܟܘܪ̈ܣܘܬܐ).

13:16 The Syriac reads the plural 'hands' (ܐܝ̈ܕܝܗܘܢ) where the Greek has the singular 'hand' (τῆς χειρὸς αὐτῶν).

14:2 The Syriac reads the singular 'harpist' (ܩܝܬܪܘܕܐ) against the Greek plural 'harpists' (κιθαρῳδῶν).

22:2 The Syriac reads the plural 'her streets' (ܫܘܩ̈ܝܗ) over against the Greek singular 'her street' (τῆς πλατείας αὐτῆς).

22:18 In contrast to the Syriac singular 'word' (ܡܠܬܐ), the Greek reads the plural 'words' (τοὺς λόγους).

Formal plus

1:9 The Syriac reads 'your brother and your companion', repeating the possessive pronoun 'your', against the Greek 'your brother and companion'.

4:8 The Syriac adds 'was standing' (ܩܐܡܐ), reading ἑστώς 'was standing' with a few Greek manuscripts. The addition seems to be influenced by Isaiah 6:2, where the seraphim were standing (ܩܝܡܝܢ). The seraphim of Isaiah each had six wings, as the creatures here, and were calling out 'holy, holy, holy is the mighty Lord' (ܩܕܝܫ ܩܕܝܫ ܩܕܝܫ ܡܪܝܐ ܚܝܠܬܢܐ).

4:8 The Syriac also adds the phrase 'from its claws and' (ܡܢ ܛܦܪ̈ܝܗ ܘ).

[31] Those Greek witnesses also read the present active infinitive ἀποβάλλειν 'to cast away' instead of 2 aorist active infinitive ἀποθανεῖν 'to die'. The Syriac reads ἀποθανεῖν 'to die'.

4:10 The Syriac shares the plus 'amen!' with some Greek text witnesses, as opposed to the main Greek reading.

11:11 The Greek lacks the clause 'and a spirit of life fell on them' (ܘܪܘܚܐ ܕܚܝ̈ܐ ܢܦܠܬ ܥܠܝܗܘܢ).

17:11 The plus of 'and the dragon' (ܘܬܢܝܢܐ) seems misplaced and may have been inserted from a marginal gloss during transmission of the text.

22:16 The Syriac adds the words 'and his people' (ܘܥܡܗ) after 'David'. Since the Greek lacks these words, they probably represent a second interpretation of the Greek καὶ τὸ γένος. Alternatively, the Syriac could be rendered 'and with him'.

Formal minus

2:5 The Syriac reads 'and I will remove your lampstand', formally leaving out 'from its place' that is found in the Greek (ἐκ τοῦ τόπου αὐτῆς).

5:9 The Syriac has three nouns 'from all tribes and nations and peoples' (ܡܢ ܟܠ ܫܪ̈ܒܬܐ ܘܥܡ̈ܡܐ ܘܐܘܡ̈ܘܬܐ) versus four nouns in the Greek 'from every tribe, and tongue, and people, and nation' (ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους). The Syriac has no formal equivalent of γλώσσης, which should be ܠܫܢ̈ܐ (compare 14:6) in keeping with the singular/plural difference.

7:11 The Syriac lacks 'and they worshipped God' (καὶ προσεκύνησαν τῷ θεῷ) found in the Greek.

8:8 When part of a series, the Syriac at times omits the word 'angel' as found in the Greek, reading 'the second' versus 'the second angel' (8:8), 'the third' instead of 'the third angel' (8:10), 'the fourth' in place of 'the fourth angel' (8:12), and 'the fifth' instead of 'the fifth angel' (9:1). This seems to reflect the decision of the translator and not the *Vorlage*, although in 8:8 the Greek uncial Sinaiticus also lacks the word 'angel'.

8:13 The Syriac lacks 'with a loud voice' (φωνῇ μεγάλῃ).

9:19 The Syriac lacks 'for their tails are like serpents, having heads and by them they inflict injury' (αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς καὶ ἐν αὐταῖς ἀδικοῦσιν).

9:21 The Syriac lacks the phrase 'nor from their thefts' (οὔτε ἐκ τῶν κλεμμάτων αὐτῶν).

14:8 The Syriac lacks 'the wine of' (τοῦ οἴνου), reading 'from the wrath of her fornication' and not 'from the wine of the wrath of her fornication'.

14:9 The Syriac lacks 'or on his hand' found in the Greek after 'on his forehead'. Compare 20:4 and 13:16.

14:13 The Syriac does not render the final phrase of the Greek 'for their works follow after them' (τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν).
15:1 The Syriac reads 'angels' where the Greek reads 'seven angels'.
16:14 The Syriac reads 'the earth' where the main Greek manuscript tradition reads 'the whole earth'. Greek manuscript 1 (R. H. Charles), however, agrees with the Syriac in omitting ὅλης 'whole'.
18:24 The Syriac lacks 'and of all' of the Greek.
20:3 The Syriac does not represent the phrase 'until the thousand years were completed' (ἄχρι τελεσθῇ τὰ χίλια ἔτη).
20:5 The Syriac does not render what stands at the head of the sentence in many Greek witnesses including Codex Alexandrinus, namely 'The rest of the dead did not come to life until the thousand years were completed' (οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη). Codex Sinaiticus and many other Greek manuscripts, however, read like the Syriac.
20:14 The Syriac does not repeat the words 'the lake of fire' as an apposition to 'the second death' over against many Greek text witnesses.
21:27 The Syriac reads 'in the Lamb's book' in contrast to the Greek 'in the Lamb's book of life'.

Documented types of scribal error

Dittography:

2:9 Dittography appears in the repetition of 'Jews, Jews'. Had this been in direct speech one could argue that the repetition was purposeful, but in narrative such a notion seems out of place.

Homoioarkton:

2:17 *Manuscript Crawford Syriac 2* omitted ܦܘܣܚܬܐ ܚܘܪܐ ܘܥܠ 'a white paper and on' by homoioarkton. Gwynn restored the words on the basis of the Greek, while also correcting some other erroneous words in the same verse.
9:2 Faithfully copying his Greek source text, the Syriac translator omitted the Greek words καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου 'he opened the shaft of the abyss', which has been omitted by homoioarkton, a Greek scribe hopping from the first τῆς ἀβύσσου 'of the abyss' (end of verse 1) to the second (verse 2) and continuing on.
13:15 The Greek source text of the Syriac omits the phrase 'that the image of the creature should speak' by homoioarkton, the scribe skipping

from the first τοῦ θηρίου (ܕܚܰܝܘܬܳܐ) (of three) to the second. This omission was left uncorrected by Gwynn.

16:8–9 Skipping from the first ܒܢܘܪܐ to the second, the scribe of *Manuscript Crawford Syriac 2* or its precursor omitted the words 'with fire. And mankind was scorched', properly restored as ܒܢܘܪܳܐ ܘܶܐܬ݂ܚܡܝܘ ܒܢܰܝ̈ܢܳܫܳܐ by Gwynn.

Inner Syriac development

2:5 The word ܢܦܰܩܬ 'you have gone out' appears to be an inner Syriac corruption of an original ܢܦܰܠܬ 'you have fallen', the difference being one letter. For the Syriac translator rendered the Greek verb πίπτω 'to fall' by the Syriac word ܢܦܰܠ 'to fall' every other time it occurs in the book of Revelation (22 cases); there is no reason to expect a different rendering here.

2:23 In view of the Greek future tense γνώσονται 'they (the congregations) shall know', it seems that the Syriac translation originally read the third feminine plural prefix conjugation ܢܶܕ̈ܥܳܢ 'they (the congregations) shall know', which during transmission became the feminine plural active participle ܝܳܕ̈ܥܳܢ 'they (the congregations) know'. Initial connecting *nun* and initial connecting *yodh* resemble each other and both make sense, hence the confusion.[32]

16:3 It appears that the Syriac text has undergone a change during its transmission, where an original ܘܗܘܳܐ ܕܡܳܐ ܐܰܝܟ ܡܺܝܬܳܐ 'and it became blood like a dead person' became ܘܗܘܳܐ ܝܰܡܳܐ ܐܰܝܟ ܡܺܝܬܳܐ 'and the sea became like a dead person'. For the Greek reads καὶ ἐγένετο αἷμα ὡς νεκροῦ 'and it became blood like that of a dead person'. Further, the Syriac words ܕܡܳܐ 'blood' and ܝܰܡܳܐ 'sea' are graphically similar to each other and so can be confused. This could not be said of the Greek words αἷμα 'blood' and θάλασσα 'sea'.

Corrections to the BFBS text

1:16 Read ܣܰܝܦܳܐ 'sword' for ܪܽܘܡܚܳܐ 'spirit' of *Manuscript Crawford Syriac 2*, not ܪܽܘܡܚܳܐ 'spear' as Gwynn has done. Everywhere else in Revelation, the

[32] On the problem of inner Syriac corruptions, see Jerome A. Lund, "The Hebrew as a Text Critical Tool in Restoring Genuine Peshitta Readings in Isaiah," in Timothy Martin Lewis, Alison Salvesen, and Nicholas Al-Jeloo (eds.), *Contemporary Examinations of Classical Languages (Hebrew, Aramaic, and Syriac): Valency, Lexicography, Grammar, and Manuscripts* (PLAL 5; Piscataway, New Jersey: Gorgias Press, 2014), esp. 2.2–2.4 as it relates to the confusion of connecting *nun* and connecting *yodh*.

Syriac translator renders Greek ῥομφαία 'sword' as ܣܰܝܦܳܐ 'sword' (Revelation 2:12, 16; 6:8; 19:15, 21). Further, the collocation ܣܰܝܦܳܐ ܚܪܺܝܦܬܳܐ 'sharp sword' appears twice (Revelation 2:12; 19:15). In both cases the adjective ὀξύς 'sharp' modifies the noun ῥομφαία 'sword' as here. In the New Testament outside the book of Revelation, the Greek word ῥομφαία appears only in Luke 2:35, where the Peshiṭta renders it as ܪܽܘܡܚܳܐ 'spear'. One might argue, then, that ܪܽܘܡܚܳܐ 'spear' should be read here on account of its similarity in form to ܪܘܚܐ 'spirit', the word appearing in *Manuscript Crawford Syriac 2*.

1:18 Read ܘܡܺܝܬܳܐ ܗ̱ܘܺܝܬ 'and I was dead' with *Manuscript Crawford Syriac 2* rather than ܘܕܡܺܝܬܳܐ ܗ̱ܘܺܝܬ 'and I was he that was dead' of the print. The additional of the *dalath* by the editor is unnecessary.

2:11 Read Aphʿel ܢܰܗܰܪ for BFBS ܢܶܗܰܪ. The *afel* conjugation here has a passive meaning.

3:17 Vocalise the form ܕܐܡܪܢܬ of *Manuscript Crawford 2* as the contraction ܕܐܳܡܪܰܢܬ 'you say', formed from ܐܳܡܰܪ ܐܢ݇ܬ, in place of the suffix conjugation form ܕܶܐܡܰܪܬ 'you said' as in the BFBS. Such a vocalization makes better sense in the context and in light of the Greek present tense (λέγεις 'you say'). *Manuscript Crawford 2* has many such contractions of the participle and the second person masculine singular personal pronoun, here vocalized as in BFBS: ܚܳܙܶܝܢܬ 'you see' (1:11), ܡܶܫܟܚܰܢܬ 'you are able' (2:2), ܣܳܢܶܝܢܬ 'you hate' (2:6), ܚܳܝܶܐܢܬ 'you live' (2:13), ܫܳܘܶܝܢܬ 'you are worthy' (4:11; 5:9, 12), ܕܳܐܶܢܬ 'you judge' (6:10), and ܬܳܒܰܥܢܬ 'you exact' (6:10).

18:21 Read the *ethpeel* ܬܶܫܬܟܰܚ 'she shall be found' rather than the *peal* ܬܶܫܟܰܚ 'she shall find' in light of the Greek passive form εὑρεθῇ.

19:3 Read the active participle ܣܳܠܶܩ for BFBS ܣܠܶܩ.

19:4 Read ܠܰܐܠܳܗܳܐ for BFBS ܠܰܐܠܳܗܰܢ. We have corrected the text to read 'God' (ܠܰܐܠܳܗܳܐ) as per *Manuscript Crawford Syriac 2*, 131b, replacing the erroneous reading 'our God' (ܠܰܐܠܳܗܰܢ) found in the BFBS edition.

TEXT AND TRANSLATION

19 And the one that diminishes from the words of the book of this prophecy, God shall diminish his portion from the tree of life and from the holy city, those things written in this book.

20 He says while testifying these things, "Yes, I am coming soon." "Come, Lord Jesus!"

21 The grace of our Lord Jesus the Messiah be with all his saints.[1] Amen.[2]

---

1 'all his saints': some Greek text witnesses read 'you all' in place of 'all his saints'. The word 'saint' here designates a Christian believer, not a special class of venerated person.

2 'Amen': some Greek text witnesses lack 'Amen'.

19 ܝܛ ܘܐܝܢܐ ܕܡܒܨܪ ܡܢ ܡ̈ܠܐ ܕܟܬܒܐ ܕܢܒܝܘܬܐ ܗܕܐ: ܢܒܨܪ ܐܠܗܐ ܡܢܬܗ ܡܢ ܩܝܣܐ
ܕܚ̈ܝܐ: ܘܡܢ ܡܕܝܢܬܐ ܩܕܝܫܬܐ ܐܝܠܝܢ ܕܟܬܝܒܢ ܒܟܬܒܐ ܗܢܐ.

20 ܟ ܐܡܪ ܗܘ ܡܣܗܕ ܗܠܝܢ. ܐܝܢ ܐܬܐ ܐܢܐ ܒܥܓܠ. ܬܐ ܡܪܝܐ ܝܫܘܥ.

21 ܟܐ ܛܝܒܘܬܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܥܡ ܟܠܗܘܢ ܩܕܝܫܘܗܝ. ܐܡܝܢ ✤

ܫܠܡ ܓܠܝܢܐ ܕܗܘܐ ܥܠ ܡܪܝܐ ܝܘܚܢܢ ܫܠܝܚܐ ܘܐܘܢܓܠܝܣܛܐ ✤

12 "Look! I am coming quickly, and my reward is with me, and I will give to everyone according to his work.

13 I am *alaf* and I am *taw*,[1] the first and the last, and the beginning and the end."

14 Blessed are they who do his commandments.[2] Their dominion shall be over the tree of life, and by the gate shall they enter the city.

15 But the fornicators and murderers and idolaters[3] are outside, and the unclean and sorcerers and all observers and doers of falsehood.[4]

16 "I Jesus have sent my angel to testify among you these matters before the congregations. I am the root and progeny of David and his people[5] and the bright morning star."

17 And the Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the thirsty come and take the living water[6] freely.

18 I testify to everyone who hears the word[7] of the prophecy of this book that whoever should add unto them, God will add unto him the plagues written in this book.

---

[1] 'I am *alaf* and I am *taw*': see Revelation 1:8 and 21:6.

[2] 'who do his commandments': other Greek text witnesses read 'who wash their robes' (πλύνοντες τὰς στολὰς αὐτῶν) instead of 'who do his commandments' (ποιοῦντες τὰς ἐντολὰς αὐτοῦ).

[3] 'idolaters': lit. 'worshippers of idols'. Compare Revelation 21:8.

[4] 'But the fornicators and murderers and idolaters are outside, and the unclean and sorcerers and all observers and doers of falsehood': the Greek reads: 'Outside are the dogs and sorcerers and fornicators and murderers and idolaters and everyone who loves and does falsehood'. The Syriac could reflect a Greek variant κοινοι 'unclean' for κύνες 'dogs' since the words ܛܡܐ̈ 'unclean' and κοινός 'unclean' are translation equivalents in Revelation 21:27, but the word order here does not correspond. Alternatively, the Syriac 'unclean' could be a non figurative replacement on the part of the translator for what he perceived to be figurative language, to wit, 'dogs'.

[5] 'and his people': since the Greek lacks these words, they probably represent a second interpretation of the Greek καὶ τὸ γένος. One could translate the Syriac as 'and with him' instead of 'and his people'.

[6] 'the living water': the Greek reads 'the water of life'.

[7] 'word': the Greek reads the plural 'words'.

12 ܝܒ ܗܐ ܐܬܐ ܐܢܐ ܡܚܕܐ: ܘܐܓܪܝ ܥܡܝ. ܘܐܬܠ ܠܟܠܐܢܫ ܐܝܟ ܥܒܕܗ.

13 ܝܓ ܐܢܐ ܐܠܦ ܘܐܢܐ ܬܘ. ܩܕܡܝܐ ܘܐܚܪܝܐ. ܘܫܘܪܝܐ ܘܫܘܠܡܐ.

14 ܝܕ ܛܘܒܝܗܘܢ ܠܕܥܒܕܝܢ ܦܘܩܕܢܘܗܝ. ܢܗܘܐ ܫܘܠܛܢܗܘܢ ܥܠ ܩܝܣܐ ܕܚܝ̈ܐ.
ܘܒܬܪ̈ܥܐ ܢܥܠܘܢ ܠܡܕܝܢܬܐ.

15 ܝܗ ܘܙܢ̈ܝܐ ܘܩܛܘ̈ܠܐ ܘܦܠܚ̈ܝ ܦܬܟܪ̈ܐ ܠܒܪ. ܘܟܠܒ̈ܐ ܘܚܪ̈ܫܐ ܘܟܠ ܪܚܡ̈ܝ ܘܥܒ̈ܕܝ
ܕܓܠܘܬܐ.

16 ܝܘ ܐܢܐ ܝܫܘܥ ܫܕܪܬ ܠܡܠܐܟܝ ܕܢܣܗܕ ܒܟܘܢ ܗܠܝܢ ܩܕܡ ܥܕ̈ܬܐ. ܐܢܐ ܐܝܬܝ ܥܩܪܐ
ܘܫܪܒܬܗ ܕܕܘܝܕ ܘܓܢܣܗ. ܘܟܘܟܒ ܨܦܪܐ ܢܗܝܪܐ.

17 ܝܙ ܘܪܘܚܐ ܘܟܠܬܐ ܐܡܪܝܢ ܬܐ. ܘܕܫܡܥ ܢܐܡܪ ܬܐ. ܘܕܨܗܐ ܢܐܬܐ ܘܢܣܒ ܡܝ̈ܐ ܚ̈ܝܐ
ܡܓܢ.

18 ܝܚ ܡܣܗܕ ܐܢܐ ܠܟܠ ܕܫܡܥ ܡܠܬܐ ܕܢܒܝܘܬܐ ܕܟܬܒܐ ܗܢܐ: ܕܐܢܫ ܕܢܘܣܦ
ܥܠܝܗܝܢ: ܢܘܣܦ ܥܠܘܗܝ ܐܠܗܐ: ܡܚ̈ܘܬܐ ܕܟܬܝ̈ܒܢ ܒܟܬܒܐ ܗܢܐ.

Chapter 22

1 Then he showed me a pure river of living water, indeed bright like ice, and it was going forth from the throne of God and of the Lamb

2 and[1] in the middle of her streets.[2] On both sides by the river was the tree of life that produced twelve fruits, and in every month it yielded its fruit, and its leaves were for the healing of the nations.

3 And there shall not be any cursed thing there, and the throne of God and of the Lamb shall be in her, and his servants shall serve him.

4 And they shall see his face, and his name shall be on their foreheads.

5 Further there shall be no night there, and a light shall not be sought by them, neither a lamp, nor the light of the sun, because the Lord God illumines them, even their king[3] forever and ever.

6 Then he said to me: "These words are faithful and true. And the Lord God of the spirits of the holy prophets sent his angel to show his servants what must happen soon."

7 "And look, I am coming soon. Blessed is the one who keeps the words of the prophecy of this book."

8 I am John who saw and heard these things. And when I saw and heard, I fell down to worship before the feet of the angel who showed me these things.

9 Then he said to me: "Watch out! Stop! I am your fellow and of your brothers the prophets and of those who keep these words of this book. Worship God!"

10 Then he said to me: "Do not seal the words of the prophecy of this book. For the time is near.

11 And let the one who does wrong still do wrong, and let the one who is foul still be foul, and let the righteous still do righteousness, and let the holy still be sanctified."

---

[1] 'and': the Greek lacks 'and'. However, Greek manuscript 2050 (R. H. Charles) does read 'and' with the Syriac.

[2] 'streets': the Greek reads the singular 'street'.

[3] 'even their king': instead the Greek reads 'and they shall reign'.

ܩܦܠܐܘܢ: ܟܒ.

1 ܐ ܘܚܘܝܢܝ ܢܗܪܐ ܕܡܝܐ ܚܝܐ: ܕܕܟܝܐ ܐܦ ܢܗܝܪܐ ܐܝܟ ܒܠܘܪܐ. ܘܢܦܩ ܡܢ ܟܘܪܣܝܗ
ܕܐܠܗܐ ܘܕܐܡܪܐ.

2 ܒ ܘܒܡܨܥܬ ܫܘܩܗ ܡܟܐ ܘܡܟܐ ܠܢܗܪܐ: ܩܝܣܐ ܕܚܝܐ ܕܥܒܕ ܦܐܪ̈ܐ ܬܪ̈ܬܥܣܪ.
ܘܒܟܠ ܝܪܚ ܝܗܒ ܦܐܪ̈ܘܗܝ. ܘܛܪ̈ܦܘܗܝ ܠܐܣܝܘܬܐ ܕܥܡ̈ܡܐ.

3 ܓ ܘܟܠ ܚܪܡܐ ܠܐ ܢܗܘܐ ܬܘܒ. ܘܟܘܪܣܝܗ ܕܐܠܗܐ ܘܕܐܡܪܐ ܒܗ ܢܗܘܐ. ܘܥܒ̈ܕܘܗܝ
ܢܫܡܫܘܢܝܗ.

4 ܕ ܘܢܚܙܘܢ ܐܦ̈ܘܗܝ. ܘܫܡܗ ܥܠ ܒܝܬ ܥܝ̈ܢܝܗܘܢ.

5 ܗ ܘܠܠܝܐ ܠܐ ܢܗܘܐ ܬܘܒ. ܘܠܐ ܬܬܒܥܐ ܠܗܘܢ ܢܗܘܐ. ܩܢܕܝܠܐ ܘܢܘܗܪܗ
ܕܫܡܫܐ. ܡܛܠ ܕܡܪܝܐ ܐܠܗܐ ܡܢܗܪ ܠܗܘܢ: ܘܡܡܠܟܝܢ ܠܥܠܡ
ܥܠܡܝܢ ❖

6 ܘ ܘܐܡܪ ܠܝ ܗܠܝܢ ܡ̈ܠܐ ܡܗܝܡ̈ܢܢ ܘܫܪ̈ܝܪܢ. ܘܡܪܝܐ ܐܠܗܐ ܕܪ̈ܘܚܐ ܕܢܒ̈ܝܐ
ܫܕܪ ܠܡܠܐܟܗ ܠܡܚܘܝܘ ܠܥܒ̈ܕܘܗܝ: ܡܐ ܕܘܠܐ ܠܡܗܘܐ
ܒܥܓܠ.

7 ܙ ܘܗܐ ܐܬܐ ܐܢܐ ܒܥܓܠ. ܛܘܒܘܗܝ ܠܡܢ ܕܢܛܪ ܡ̈ܠܐ ܕܢܒܝܘܬܐ ܕܟܬܒܐ ܗܢܐ.

8 ܚ ܐܢܐ ܝܘܚܢܢ ܕܚܙܝܬ ܘܫܡܥܬ ܗܠܝܢ. ܘܟܕ ܚܙܝܬ ܘܫܡܥܬ: ܢܦܠܬ ܠܡܣܓܕ
ܩܕܡ ܪ̈ܓܠܘܗܝ ܕܡܠܐܟܐ ܕܡܚܘܐ ܠܝ ܗܠܝܢ.

9 ܛ ܘܐܡܪ ܠܝ ܚܙܝ. ܠܐ ܟܢܘܬܟ ܐܢܐ ܘܕܐܚ̈ܝܟ ܢܒ̈ܝܐ: ܘܕܐܝܠܝܢ ܕܢܛܪܝܢ ܗܠܝܢ
ܡ̈ܠܐ ܕܟܬܒܐ ܗܢܐ: ܠܐܠܗܐ ܣܓܘܕ.

10 ܝ ܘܐܡܪ ܠܝ. ܠܐ ܬܚܬܘܡ ܡ̈ܠܐ ܕܢܒܝܘܬܐ ܕܟܬܒܐ ܗܢܐ. ܙܒܢܐ ܓܝܪ ܩܪܝܒ.

11 ܝܐ ܘܕܡܥܘܠ ܬܘܒ ܢܥܘܠ. ܘܕܛܢܦ ܬܘܒ ܢܛܢܦ. ܘܙܕܝܩܐ ܬܘܒ ܢܥܒܕ ܙܕܝܩܘܬܐ.
ܘܩܕܝܫܐ ܬܘܒ ܢܬܩܕܫ.

19 And the foundations of the wall of the city were adorned with precious stones, the first foundation being jasper, and the second sapphire, and the third carbuncle,[1] and the fourth emerald,

20 and the fifth sardonyx, and the sixth sardius, and the seventh yellow chrysolite, and the eighth beryl, and the ninth topaz, and the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst.

21 And the twelve gates and twelve pearls corresponded one to one, and each one of the gates was from one pearl, and the street of the city was in her of pure gold, like glass.

22 And I saw no temple in her. For the Lord God, ruler of all, was her temple.[2]

23 And for the Lamb and for the city the sun was not sought, nor the moon, that they should illumine her. For the praise of God illumined her, and the Lamb was her lamp.

24 And the nations will walk in her light, and the kings of the earth will bring her praise.

25 And her gates shall not be shut by day, for there shall be no night there.

26 And they shall bring to her the praise and the honor of the nations.

27 And there shall not be there any unclean person nor one that makes an abomination or a lie, but only those who are written in the Lamb's book.[3]

---

1 'carbuncle': see Revelation 9:17 for a discussion pertaining to the meaning of ܩܪܟܕܢܐ.

2 'temple': note the difference with the Greek in terms of verse division and exegesis.

3 'in the Lamb's book': the Greek reads 'in the Lamb's book of life'.

19 ܝܛ ܘܫܬܐܣܬܐ ܕܫܘܪܐ ܕܡܕܝܢܬܐ: ܒܟܐܦܐ ܝܩܝܪܬܐ ܡܨܒܬܢ. ܘܫܬܐܣܬܐ ܩܕܡܝܬܐ
ܝܫܦܗ. ܘܕܬܪܬܝܢ ܣܦܝܠܐ. ܘܕܬܠܬ ܟܕܟܕܢܐ. ܘܕܐܪܒܥ ܙܡܪܓܕܐ.

20 ܟ ܘܕܚܡܫ ܣܪܕܘܢ ܘܫܒܙܐ. ܘܕܫܬ ܣܪܕܘܢ. ܘܕܫܒܥ ܟܐܦ ܕܗܒܐ. ܘܕܬܡܢܐ
ܒܪܘܠܐ. ܘܕܬܫܥ ܛܘܦܙܝܘܢ. ܘܕܥܣܪ ܟܪܘܣܘܦܪܣܐ. ܕܚܕܥܣܪܐ ܝܘܩܢܬܘܣ.
ܘܕܬܪܬܥܣܪܐ ܐܡܐܬܘܣܛܘܣ.

21 ܟܐ ܘܬܪܬܥܣܪ ܬܪܥܐ ܘܬܪܬܥܣܪܐ ܡܪܓܢܝܬܐ. ܚܕܐ ܠܚܕܐ. ܘܟܠ ܚܕ ܡܢ ܬܪܥܐ ܐܝܬ
ܗܘܐ ܡܢ ܚܕܐ ܡܪܓܢܝܬܐ. ܘܫܘܩܐ ܕܝܠܗ ܕܡܕܝܢܬܐ ܕܕܗܒܐ ܕܟܝܐ. ܐܝܟ
ܙܓܘܓܝܬܐ ܐܝܬ ܒܗ.

22 ܟܒ ܘܗܝܟܠܐ ܠܐ ܚܙܝܬ ܒܗ. ܡܪܝܐ ܓܝܪ ܐܠܗܐ ܐܚܝܕ ܟܠ ܗܘ ܐܝܬܘܗܝ ܗܝܟܠܗ.

23 ܟܓ ܘܠܐܡܪܐ ܘܠܡܕܝܢܬܐ: ܠܐ ܡܬܒܥܝܐ ܫܡܫܐ ܘܠܐ ܣܗܪܐ ܕܢܢܗܪܘܢ ܠܗ.
ܬܫܒܘܚܬܗ ܓܝܪ ܕܐܠܗܐ ܐܢܗܪܬܗ. ܘܫܪܓܗ ܐܝܬܘܗܝ ܐܡܪܐ.

24 ܟܕ ܘܢܗܠܟܘܢ ܥܡܡܐ ܒܢܘܗܪܗ. ܘܡܠܟܐ ܕܐܪܥܐ ܡܝܬܝܢ ܠܗ ܬܫܒܘܚܬܐ.

25 ܟܗ ܘܬܪܥܝܗ ܠܐ ܢܬܬܚܕܘܢ ܒܐܝܡܡܐ. ܠܠܝܐ ܓܝܪ ܠܐ ܢܗܘܐ ܬܡܢ.

26 ܟܘ ܘܢܝܬܘܢ ܠܗ ܬܫܒܘܚܬܐ ܘܐܝܩܪܐ ܕܥܡܡܐ.

27 ܟܙ ܘܠܐ ܢܗܘܐ ܬܡܢ ܟܠ ܛܡܐ: ܘܕܥܒܕ ܛܢܦܘܬܐ ܘܕܓܠܘܬܐ. ܐܠܐ ܐܢ ܐܝܠܝܢ
ܕܟܬܝܒܝܢ ܒܟܬܒܗ ܕܐܡܪܐ.

8 But as to the fearful and unbelieving and the unjust and defilers and murderers and sorcerers and fornicators and idolaters[1] and all liars, their portion is in the burning lake of fire and sulfur, which is the second death."

9 And one of the seven angels, which had the seven bowls filled with the last seven plagues, came and spoke with me saying: "Come, I will show you the bride, the wife of the Lamb."

10 And he conducted me in the spirit to a large and high mountain, and showed me the holy city Jerusalem descending from heaven, from with God.

11 And she[2] had the praise of God, and her light was as the likeness of a precious stone, like jasper, like the resemblance of crystal.

12 And she had a large and high wall, and she had twelve gates, and at the gates twelve angels, and their names written, which are the names of the twelve tribes of Israel,

13 from the east three gates, and from north three gates, and from the south three gates, and from the west three gates.

14 And the wall of the city had twelve foundations, and on them the twelve names of the apostles of the Son.[3]

15 And the one who was speaking with me had a golden measuring reed to measure the city and her wall.

16 Now the city was situated foursquare, with her length as her breadth, and he measured the city with the reed over twelve thousand stades. Her length and her breadth and her height are equal.

17 And he measured her wall, one hundred, forty-four cubits with the measure of a man, which is that of an angel.

18 The construction of the wall is jasper, and the city of pure gold in the likeness of pure glass.

---

[1] 'idolaters': lit. 'worshippers of idols'. Compare Revelation 22:15.

[2] 'she': refers to the holy city Jerusalem.

[3] 'of the Son': by contrast, the Greek reads 'of the Lamb'.

8 ܚ ܠܕܚܠܬܢܐ ܕܝܢ ܘܠܐ ܡܗܝܡܢܐ: ܘܚܛܝܐ ܘܡܣܝܒܐ ܘܩܛܘܠܐ: ܘܙܢܝܐ ܘܚܪܫܐ ܘܦܠܚܝ ܦܬܟܪܐ ܘܕܓܠܐ: ܡܢܬܗܘܢ ܒܝܡܬܐ ܕܝܩܕܐ ܒܢܘܪܐ ܘܒܟܒܪܝܬܐ: ܐܝܕܐ ܕܐܝܬܝܗ ܡܘܬܐ ܬܢܝܢܐ܀

9 ܛ ܘܐܬܐ ܚܕ ܡܢ ܫܒܥܐ ܡܠܐܟܝܢ ܐܝܠܝܢ ܕܐܝܬ ܠܘܬܗܘܢ ܫܒܥ ܐܓܢܐ ܕܡܠܝܢ ܫܒܥ ܡܚܘܢ ܐܚܪܝܬܐ. ܘܡܠܠ ܥܡܝ ܠܡܐܡܪ. ܬܐ ܐܚܘܝܟ ܠܟܠܬܐ ܐܢܬܬܗ ܕܐܡܪܐ.

10 ܝ ܘܐܘܒܠܢܝ ܒܪܘܚ ܠܛܘܪܐ ܪܒܐ ܘܪܡܐ. ܘܚܘܝܢܝ ܠܡܕܝܢܬܐ ܩܕܝܫܬܐ ܐܘܪܫܠܡ: ܕܢܚܬܐ ܡܢ ܫܡܝܐ ܡܢ ܠܘܬ ܐܠܗܐ.

11 ܝܐ ܘܐܝܬ ܠܗ ܫܘܒܚܐ ܕܐܠܗܐ. ܘܢܘܗܪܗ ܐܝܟ ܕܡܘܬܐ ܕܟܐܦܐ ܝܩܝܪܬܐ ܐܝܟ ܝܫܦܗ: ܐܝܟ ܕܘܡܝܐ ܕܩܪܘܣܛܠܠܘܣ.

12 ܝܒ ܘܐܝܬ ܠܗ ܫܘܪܐ ܪܒܐ ܘܪܡܐ. ܘܐܝܬ ܠܗ ܬܪܥܐ ܬܪܥܣܪ. ܘܥܠ ܬܪܥܐ ܡܠܐܟܐ ܬܪܥܣܪ. ܘܫܡܗܝܗܘܢ ܟܬܝܒܐ ܐܝܠܝܢ ܕܐܝܬܝܗܘܢ ܫܡܗܐ ܕܬܪܥܣܪ ܫܒܛܐ ܕܐܝܣܪܝܠ.

13 ܝܓ ܡܢ ܡܕܢܚܐ ܬܪܥܐ ܬܠܬܐ. ܘܡܢ ܓܪܒܝܐ ܬܪܥܐ ܬܠܬܐ. ܘܡܢ ܬܝܡܢܐ ܬܪܥܐ ܬܠܬܐ. ܘܡܢ ܡܥܪܒܐ ܬܪܥܐ ܬܠܬܐ.

14 ܝܕ ܘܫܘܪܐ ܕܡܕܝܢܬܐ ܐܝܬ ܠܗ ܫܬܐܣܐ ܬܪܥܣܪ. ܘܥܠܝܗܘܢ ܬܪܥܣܪ ܫܡܗܐ ܕܫܠܝܚܘܗܝ ܕܐܡܪܐ.

15 ܝܗ ܘܗܘ ܕܡܡܠܠ ܗܘܐ ܥܡܝ: ܐܝܬ ܗܘܐ ܠܘܬܗ ܩܢܝܐ ܕܡܫܘܚܬܐ ܕܕܗܒܐ: ܠܡܫܚܗ ܠܡܕܝܢܬܐ ܘܠܫܘܪܗ.

16 ܝܘ ܘܡܕܝܢܬܐ ܡܪܒܥܐܝܬ ܣܝܡܐ. ܘܐܘܪܟܗ ܐܝܟ ܦܬܝܗ. ܘܡܫܚܗ ܠܡܕܝܢܬܐ ܒܩܢܝܐ: ܥܠ ܬܪܥܣܪ ܐܠܦܝܢ ܐܣܛܕܘܬܐ. ܐܘܪܟܗ ܘܦܬܝܗ ܘܪܘܡܗ ܫܘܝܢ ܐܢܘܢ.

17 ܝܙ ܘܡܫܚܗ ܠܫܘܪܗ ܡܐܐ ܘܐܪܒܥܝܢ ܘܐܪܒܥ ܐܡܝܢ: ܒܡܫܘܚܬܐ ܕܒܪܢܫܐ ܐܝܕܐ ܕܐܝܬܝܗ ܕܡܠܐܟܐ.

18 ܝܚ ܘܒܢܝܢܐ ܕܫܘܪܗ ܝܫܦܗ ܘܡܕܝܢܬܐ ܕܕܗܒܐ ܕܟܝܐ ܒܕܡܘܬܐ ܕܙܓܘܓܝܬܐ ܕܟܝܬܐ.

Chapter 21

1 Then I saw new heavens and a new earth. For the first heaven[1] and
the first earth departed, and the sea was no more.

2 And I saw the holy city, the new Jerusalem, descending from heaven,
from with God, prepared like an adorned bride for her husband.

3 And I heard a loud voice from heaven[2] which said: "Behold the
dwelling of God is with men, and he will dwell with them, and they
shall be his people, and God is with them, and he shall be to them
God."

4 And he shall wipe away all tears from their eyes, and death shall be
no more, nor mourning nor clamor nor pain shall be on her[3] face.[4]

5 And I departed,[5] and the one sitting on the throne said to me:
"Behold I am making all new." Moreover he said to me: "Write these
words — they are faithful and true."

6 And he said to me: "They have come about. I am *alaf* and I am *taw*,[6]
the beginning and the end. To the one that is thirsty I will give from
the spring of living waters freely.

7 And he that has overcome shall inherit these, and I will be to him
God, and he will be to me a son.

---

[1] 'heaven': here the noun ܫܡܝܐ is feminine and singular (the Greek is singular οὐρανὸν καινὸν) by agreement with the adjective ܩܕܡܝܬܐ. In the previous phrase ܫܡܝܐ ܚܕ̈ܬܐ "a new heaven," the same noun is both feminine and plural. Contrast the similar phrase in Isaiah ܫܡܝܐ ܚܕܬܐ "the new heavens," where ܫܡܝܐ is masculine and plural by agreement with its adjective (Isaiah 65:17; 66:22).

[2] 'heaven': while some Greek manuscripts read 'throne' (θρόνου), many Greek manuscripts read 'heaven' (οὐρανοῦ) with the Syriac.

[3] 'her': that is, Jerusalem's.

[4] 'face': the Greek adds 'for the former things have passed away'. The Syriac takes the verb with the next verse.

[5] 'And I departed': the Greek source text of the Syriac read ἀπῆλθον 'I departed' in place of ἀπῆλθαν 'they departed'.

[6] 'I am *alaf* and I am *taw*': *alaf* is the first letter of the Syriac alphabet and *taw* the last, which letters correspond in position to *alpha* and *omega* of the Greek alphabet. See also Revelation 1:8 and 22:13.

ܓܠܝܘܢ: ܟܐ.

1 ܐ ܘܚܙܝܬ ܫܡܝܐ ܚܕܬܐ ܘܐܪܥܐ ܚܕܬܐ. ܫܡܝܐ ܓܝܪ ܩܕܡܝܐ. ܘܐܪܥܐ ܩܕܡܝܬܐ
ܐܙܠܘ. ܘܝܡܐ ܠܝܬܘܗܝ ܬܘܒ.

2 ܒ ܘܠܡܕܝܢܬܐ ܩܕܝܫܬܐ ܐܘܪܫܠܡ ܚܕܬܐ: ܚܙܝܬܗ ܕܢܚܬܐ ܡܢ ܫܡܝܐ ܡܢ ܠܘܬ
ܐܠܗܐ. ܕܡܛܝܒܐ ܐܝܟ ܟܠܬܐ ܡܨܒܬܐ ܠܒܥܠܗ.

3 ܓ ܘܫܡܥܬ ܩܠܐ ܪܒܐ ܡܢ ܫܡܝܐ ܕܐܡܪ: ܗܐ ܡܫܟܢܗ ܕܐܠܗܐ ܥܡ ܒܢܝ̈ܢܫܐ. ܘܫܪܐ
ܥܡܗܘܢ. ܘܗܢܘܢ ܥܡܐ ܕܝܠܗ ܢܗܘܘܢ. ܘܗܘ ܐܠܗܐ ܥܡܗܘܢ. ܘܢܗܘܐ ܠܗܘܢ
ܐܠܗܐ.

4 ܕ ܘܗܘ ܢܡܫܐ ܟܠ ܕܡ̈ܥܐ ܡܢ ܥܝ̈ܢܝܗܘܢ. ܘܡܘܬܐ ܠܐ ܢܗܘܐ ܡܟܝܠ. ܘܠܐ ܐܒܠܐ ܘܠܐ
ܙܘܥܐ. ܘܠܐ ܟܐܒܐ ܬܘܒ ܢܗܘܐ ܥܠ ܐܦ̈ܝܗ.

5 ܗ ܘܐܬܐ ܘܐܡܪ ܠܝ ܕܝܬܒ ܥܠ ܟܘܪܣܝܐ. ܗܐ ܚܕ̈ܬܐ ܥܒܕ ܐܢܐ ܟܠ. ܘܐܡܪ
ܠܝ ܟܬܘܒ. ܡܛܠ ܕܗܠܝܢ ܡ̈ܠܐ ܡܗܝ̈ܡܢܬܐ ܘܫܪ̈ܝܪܬܐ ܐܝܬܝܗܝܢ.

6 ܘ ܘܐܡܪ ܠܝ ܗܘܝ. ܐܢܐ ܐܠܦ ܘܐܢܐ ܬܘ. ܫܘܪܝܐ ܘܫܘܠܡܐ. ܠܕܨܗܐ ܐܢܐ ܐܬܠ
ܡܢ ܥܝܢܐ ܕܡ̈ܝܐ ܚ̈ܝܐ ܡܓܢ.

7 ܙ ܘܕܙܟܐ ܗܘ ܢܐܪܬ ܗܠܝܢ. ܘܐܗܘܐ ܠܗ ܐܠܗܐ. ܘܗܘ ܢܗܘܐ ܠܝ ܒܪܐ.

9 And they ascended over the breadth of the earth and surrounded the city of the encampment of the saints, even the beloved city, but fire descended from heaven from God and devoured them.

10 And the Accuser, their deceiver, was cast into the lake of fire and sulfur, where the creature and false prophet are, and they shall be tormented day and night forever.

11 Then I saw a large white throne and him that sat upon it, from before whom earth and heaven fled, and place was not found for them.

12 And I saw the dead, great and small, which stood before the throne, and the books were opened and another book was opened which is of judgment,[1] and the dead were judged from the things that were written in the book according to their deeds.

13 And the sea gave up the dead which were in it, and death and Sheol gave up the dead which were in them, and each one of them was judged according to his works.

14 And death and Sheol were cast into the lake of fire. This is the second death.[2]

15 And whoever was not found written in the book of life was cast into the lake of fire.

---

1 'of judgment': instead the Greek reads 'of life'.

2 'the second death': most Greek text witnesses add 'the lake of fire' in apposition to 'the second death'.

9 ܛ ܘܣܠܩܘ ܥܠ ܦܬܝܘܬܗ ܕܐܪܥܐ: ܘܚܕܪܘܗ ܠܡܫܪܝܬܐ ܕܩܕܝ̈ܫܐ
ܘܠܡܕܝܢܬܐ ܚܒܝܒܬܐ. ܘܢܚܬܬ ܢܘܪܐ ܡܢ ܫܡܝܐ ܡܢ ܐܠܗܐ. ܘܐܟܠܬ ܐܢܘܢ.

10 ܝ ܘܐܟܠܩܪܨܐ ܡܛܥܝܢܗܘܢ ܐܬܪܡܝ ܒܝܡܬܐ ܕܢܘܪܐ ܘܕܟܒܪܝܬܐ: ܐܝܟܐ ܕܚܝܘܬܐ
ܘܢܒܝܐ ܕܓܠܐ. ܘܢܬܫܢܩܘܢ ܐܝܡܡܐ ܘܠܠܝܐ ܠܥܠܡ ܥܠܡܝܢ܀

11 ܝܐ ܘܚܙܝܬ ܟܘܪܣܝܐ ܪܒܐ ܚܘܪܐ. ܘܠܕܝܬܒ ܠܥܠ ܡܢܗ: ܗܘ ܕܡܢ ܩܕܡ ܐܦܘܗܝ
ܥܪܩܬ ܐܪܥܐ ܘܫܡܝܐ: ܘܐܬܪܐ ܠܐ ܐܫܬܟܚ ܠܗܘܢ.

12 ܝܒ ܘܚܙܝܬ ܠܡܝ̈ܬܐ ܪ̈ܘܪܒܐ ܘܙ̈ܥܘܪܐ ܕܩܝܡܝܢ ܩܕܡ ܟܘܪܣܝܐ. ܘܣܦ̈ܪܐ ܐܬܦܬܚܘ.
ܘܐܚܪܢܐ ܣܦܪܐ ܐܬܦܬܚ ܕܐܝܬܘܗܝ ܕܚܝ̈ܐ. ܘܐܬܕܝܢܘ ܡܝ̈ܬܐ ܡܢ ܐܝܠܝܢ ܕܟܬ̈ܝܒܢ
ܒܣܦ̈ܪܐ ܐܝܟ ܥܒ̈ܕܝܗܘܢ.

13 ܝܓ ܘܝܗܒ ܝܡܐ ܡܝ̈ܬܐ ܕܒܗ. ܘܡܘܬܐ ܘܫܝܘܠ ܝܗܒܘ ܡܝ̈ܬܐ ܕܒܓܘܗܘܢ. ܘܐܬܕܝܢܘ
ܚܕ ܚܕ ܡܢܗܘܢ ܐܝܟ ܥܒ̈ܕܝܗܘܢ.

14 ܝܕ ܘܡܘܬܐ ܘܫܝܘܠ ܐܬܪܡܝܘ ܠܝܡܬܐ ܕܢܘܪܐ. ܗܢܐ ܕܐܝܬܘܗܝ ܡܘܬܐ ܬܢܝܢܐ.

15 ܝܗ ܘܐܝܢܐ ܕܠܐ ܐܫܬܟܚ ܕܪܫܝܡ ܒܟܬܒܐ ܕܚܝ̈ܐ: ܐܬܪܡܝ ܒܝܡܬܐ ܕܢܘܪܐ܀

Chapter 20

1 Then I saw another angel which descended from heaven that had the key of the abyss with him and a large chain in his hand.

2 Then he seized the dragon, the ancient serpent, who is the Accuser and the Adversary, and bound him a thousand years.

3 And he cast him into the abyss, and shut and sealed over it that he should not again deceive all the nations.[1] After these things he must be released[2] for a short period of time.

4 Then I saw seats and they sat upon them, and judgment was given to them, and the souls which were cut off because of the testimony of Jesus and because of the Word of God, and of those who had not worshipped the creature nor its image, and had not received the mark on their foreheads or on their hands, who lived and reigned with Messiah a thousand years.

5 And[3] this is the first resurrection.

6 Blessed and holy is he who has a part in the first resurrection. And over these the second death has no authority, but they shall be priests of God and of Messiah, and they shall rule with him a thousand years.

7 And when the thousand years have been completed, the Adversary shall be loosed from his imprisonment,

8 and he shall go forth to lead astray all the nations in the four quarters of the earth, Gog and Magog, and to gather them to war, the number of which is like the sand of the sea.

---

[1] 'nations': the Greek adds ἄχρι τελεσθῇ τὰ χίλια ἔτη 'until the thousand years were completed'.

[2] 'he must be released': lit. 'it is granted to release him'. The Syriac ܡܘܗܒ ܠܡܫܪܝܗ renders the Greek δεῖ λυθῆναι αὐτὸν 'it is necessary for him to be released'.

[3] 'And': Alexandrinus and other Greek manuscripts add οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη 'The rest of the dead did not come to life until the thousand years were completed' and omit 'and', beginning the new sentence with 'This'. Sinaiticus and other Greek manuscripts, however, omit the plus like the Syriac, but do not read 'and'.

ܩܦܠܐܘܢ: ܝ.

1 ܐ ܘܚܙܝܬ ܐܚܪܢܐ ܡܠܐܟܐ ܕܢܚܬ ܡܢ ܫܡܝܐ ܕܐܝܟ ܚܙܘܗܝ ܡܟܝܪܐ ܕܬܐܘܡܬܐ.
ܘܡܫܡܠܝܬܐ ܪܒܬܐ ܕܐܝܬܘܗܝ.

2 ܒ ܘܠܒܘܫܗ ܠܚܡܢܐ ܚܘܪܐ ܩܕܝܫܐ ܗܘ ܕܐܝܬܘܗܝ ܐܦܝܠܡܪܐ ܘܫܒܝܚܐ. ܘܐܡܪܗ
ܐܡܪ ܡܪܝܐ.

3 ܓ ܘܐܘܒܕܗ ܠܟܠܗܘܢ. ܘܐܡܝܢ ܘܫܠܡ ܠܟܠܗ ܥܠܡܐ: ܘܠܐ ܐܢܫ ܢܗܘܐ ܠܫܠܡܗܘܢ
ܥܡܡܐ. ܟܠܗ ܗܠܝܢ ܢܗܘܘܢ ܠܫܡܫܗ ܡܢܠܗ ܕܒܪܐ.

4 ܕ ܘܚܙܝܬ ܡܫܪܝܬܐ ܘܡܬܒܢܝܢ ܠܥܠܡܗܘܢ. ܘܗܘܐ ܐܢܬܘܢ ܠܗܘܢ. ܘܢܩܘܡܘܢ ܗܠܝܢ
ܕܐܬܩܛܠܘ ܡܛܠ ܡܫܝܚܐ ܕܢܦܩܘ ܘܡܛܠ ܡܠܬܐ ܕܐܠܗܐ: ܘܕܐܝܟܢܐ ܕܠܐ
ܡܫܬܪܝܢ ܠܡܬܠܘܬܐ ܘܠܐ ܠܡܫܠܡܘ: ܘܠܐ ܢܫܒܩܘܢ ܐܘܪܚܐ ܟܠ ܝܘܡ ܥܡܗܘܢ.
ܐܘ ܟܠ ܐܚܝܗܘܢ: ܕܚܙܘ ܘܐܫܬܒܩܘ ܥܡ ܡܫܝܚܐ ܐܡܪ ܡܪܝܐ.

5 ܗ ܘܗܘܐ ܗܘ ܡܢܥܠܬܐ ܩܪܝܒܬܐ.

6 ܘ ܠܘܬܟ ܗܘ ܘܩܪܝܒܐ ܡܢ ܕܐܝܟ ܠܗ ܡܢܥܠܬܐ ܒܡܢܥܠܬܐ ܩܪܝܒܬܐ. ܘܟܠ ܗܠܝܢ
ܠܗܢ ܡܫܠܡܢܐ ܠܡܫܡܫܘ ܕܐܢܫܐ. ܐܠܐ ܢܗܘܘܢ ܟܢܫܐ ܕܐܠܗܐ ܘܕܡܫܝܚܐ:
ܘܢܫܠܡܘܢ ܟܠܗ ܐܡܪ ܡܪܝܐ.

7 ܙ ܘܗܫܐ ܕܐܬܗܦܟܬܘܢ ܐܡܪ ܡܪܝܐ: ܢܬܒܢܐ ܗܝܟܠܐ ܡܢ ܚܕܬܘܬܗ.

8 ܚ ܘܢܦܩܘܢ ܠܡܥܗܕܢܘܬܗ ܠܟܠܗܘܢ ܥܡܡܐ ܕܐܘܪܫܠܡ ܘܥܡܡܗ ܕܐܘܪܚܐ. ܠܫܠܡܝܢ
ܘܠܥܠܡܝܢ. ܘܡܫܬܒܚܘ ܐܝܟ ܠܥܠܡܐ. ܐܝܟ ܕܫܪܝܪܘܬܗ ܐܝܟ ܡܠܐ ܕܫܡܐ.

20 And the creature was captured, and the false prophet with him, who
had performed miracles before it,[1] by which he led astray those who
had received the mark of the creature and those who worshipped its
image. Then both of them descended and were cast into the lake of
burning fire and sulfur.

21 And the rest were slain by the sword of him who was sitting on the
horse, by that which goes out from his mouth; and all the fowl were
sated with their flesh.

---

[1] 'it': the feminine singular pronoun refers to the creature.

20 ܟ ܘܐܬܐܚܕܬ ܚܝܘܬܐ ܘܢܒܝܐ ܕܓܠܐ ܥܡܗ. ܗܘ ܕܥܒܕ ܐܬܘܬܐ ܩܕܡܘܗܝ: ܕܒܗܝܢ
ܐܛܥܝ ܠܐܝܠܝܢ ܕܢܣܒܘ ܪܘܫܡܐ ܕܚܝܘܬܐ. ܘܠܐܝܠܝܢ ܕܣܓܕܝܢ ܠܨܠܡܗ. ܘܚܝܝܢ
ܐܬܪܡܝܘ ܬܪܝܗܘܢ ܒܠܡܢܐ ܕܢܘܪܐ ܕܝܩܕܐ ܒܟܒܪܝܬܐ.

21 ܟܐ ܘܫܪܟܐ ܕܝܢ ܐܬܩܛܠܘ ܒܣܝܦܗ ܕܗܘ ܕܝܬܒ ܥܠ ܣܘܣܝܐ: ܗܝ ܕܢܦܩܐ
ܡܢ ܦܘܡܗ. ܘܟܠܗ ܛܝܪܐ ܣܒܥܘ ܡܢ ܒܣܪܗܘܢ܀

10 Then I fell down at his feet and worshipped him, but he said to me: "Stop! I am your fellow and of your brothers who have the testimony of Jesus. Rather worship God." For the testimony of Jesus is the spirit of prophecy.

11 Then I saw heaven opened and behold a white horse and the one who was sitting upon it was called 'Faithful and True', and he judges and makes war in uprightness.

12 And his eyes were like a flame of fire, and upon his head were many crowns, and he had a name written that no one knows except he himself.

13 And he was clothed with a garment soaked in blood, and his name is called 'The Word of God'.

14 And the armies of heaven were following him on white horses and dressed in white and clean linen.

15 And from his mouth came forth a sharp sword by which they should slay the nations. And he shall shepherd them with a rod of iron,[1] and he shall trample the winepress of the wrath of God, ruler of all.

16 And he has on his clothes, on his thighs, a name written 'The King of kings, and the Lord of lords'.

17 Then I saw another angel standing in the sun, and he shouted with a loud voice and said to the birds flying in the midst of the sky, "Come, gather yourselves to the great supper of God,

18 that you might eat the flesh of kings and the flesh of the chiefs of a thousand and the flesh of the mighty and the flesh of horses and of those who rode on them and the flesh of freemen and of slaves and of the small and of the great."

19 Then I saw the creature and the armies of the kings of the earth and their soldiers, gathering together to make war with the one who sits on the throne and with his soldiers.

[1] 'shepherd them with a rod of iron': compare Psalm 2:9 and Revelation 2:27; 12:5.

10 ܝ ܘܢܦܠܬ ܩܕܡ ܪ̈ܓܠܘܗܝ ܘܣܓܕܬ ܠܗ. ܘܐܡܪ ܠܗ̇. ܠܐ ܬܕܚܠܝܢ ܐܚܬܝ
ܘܕܐܡܪܬܝ ܗܟܢ ܕܐܝܬ ܠܟܘܢ ܡܘܬܒܐ ܕܢܫ̈ܐ. ܠܐܠܗܐ ܡܫܡܫܢ ܒܗܝܟܠܐ.
ܡܘܬܒܐ ܕܝܢ ܕܢܫ̈ܐ: ܐܝܬܝܗ̇ ܙܘܝܐ ܕܒܝܬܐ܀

11 ܝܐ ܘܚܙܬ ܥܡܐ ܕܦܠܚܝܢ: ܘܗܘܐ ܫܘܒܚܐ ܚܕܬܐ. ܘܕܡܟܝܢ ܠܟܠܗܘܢ ܡܙܡܘܪ̈ܐ
ܡܙܡܘܪ̈ܐ ܘܡܩܪ̈ܝܢܐ: ܘܫܒܚܬܗܘܢ ܕܝܠܗ ܘܡܘܕܝܢ.

12 ܝܒ ܠܒ̈ܢܝܗܘܢ ܕܝܢ ܐܝܟ ܡܠܟܘܬܐ ܕܢܘܪܐ. ܘܥܠ ܪ̈ܫܝܗܘܢ ܬܐܓ̈ܐ ܫܦܝܪ̈ܐ. ܘܐܡܪ
ܠܗ ܥܡܐ ܒܫܠܡܐ: ܐܝܟܐ ܕܠܐ ܚܙܝܢ ܐܠܐ ܐܢ ܗܘ.

13 ܝܓ ܘܡܫܠܡܝܢ ܛܝܒܘܬܐ ܕܡܠܟܘܬܐ ܪ̈ܒܬܐ. ܘܡܫܒܚܝܢ ܫܡܗ ܕܡܠܟܐ ܕܐܠܗܐ.

14 ܝܕ ܘܡܠܟܘܬܐ ܕܫܡܝܐ ܢܗܘܐ ܠܗ ܥܠ ܕܫܡܐ ܚܘܪܐ. ܘܠܒܫܝܢ ܠܒܘܫܐ
ܚܘܪܐ ܘܕܟܝܐ.

15 ܝܗ ܘܥܡ ܦܘܡܗܘܢ ܢܫܒܚܘܢ ܚܕܬܐ ܚܕܬܐ. ܕܒܗ ܢܫܬܠܡܘܢ ܠܥܠܡܐ. ܘܗܘܐ ܢܘܗܪܐ
ܐܝܟ ܫܡܫܐ ܕܡܛܠܠܐ. ܘܗܘ ܕܐܝܬ ܡܬܝܕܥܐ ܕܢܘܗܪܗ ܕܐܠܗܐ ܐܝܟ ܟܠ.

16 ܝܘ ܘܐܡܪ ܠܗ ܥܠ ܡܠܘܗܝ ܥܠ ܫܘܒܚܗ: ܥܡܐ ܕܒܫܡܝܐ. ܡܠܟܐ ܘܡܠܐܟܐ
ܘܥܝܪ̈ܐ ܕܩܕܝܫܘܬܐ.

17 ܝܙ ܘܚܙܬ ܐܢܬܬܐ ܛܠܝܬܐ. ܕܩܝܡܐ ܒܫܡܝܐ. ܘܥܠܝܗ̇ ܟܠܝܠܐ ܢܘܗܪܐ: ܘܐܡܪܬ ܠܒܪܢܫܐ
ܕܒܢܝܢ ܡܫܝܚܐ ܥܡܐ. ܐܘ ܐܬܟܢܫܘ ܠܡܫܬܘܬܐ ܪܒܬܐ ܕܐܠܗܐ:

18 ܝܚ ܕܬܐܟܠܘܢ ܒܣܪܐ ܕܡܠܟ̈ܐ ܘܒܣܪܐ ܕܪ̈ܫܝ ܐܠܦ̈ܐ. ܘܒܣܪܐ ܕܓܢܒܪ̈ܐ. ܘܒܣܪܐ
ܕܪ̈ܟܫܐ: ܘܕܐܝܠܝܢ ܕܝܬܒܝܢ ܥܠܝܗܘܢ. ܘܒܣܪܐ ܕܚ̈ܐܪܐ ܘܕܥ̈ܒܕܐ. ܘܕܙܥܘܪ̈ܐ ܘܕܪ̈ܘܪܒܐ.

19 ܝܛ ܘܚܙܬ ܠܚܝܘܬܐ ܘܠܡܠܟܘܬܗ. ܘܡܠܟ̈ܐ ܕܐܪܥܐ ܘܠܦܠܚ̈ܝܗܘܢ. ܕܢܥܒܕܘܢ
ܠܩܪܒܐ ܩܪܒܐ: ܥܡ ܗܘ ܕܝܬܒ ܥܠ ܣܘܣܝܐ ܘܥܡ ܦܠܚ̈ܘܗܝ.

Chapter 19

1 Then after these things I heard the loud voice of many multitudes in heaven saying: "Hallelujah! Salvation and praise and power belong to our God,

2 because his judgments are true and upright, for he has judged the great harlot who ruined the earth with her harlotry, and has exacted the blood of his servants from her hands."

3 A second time they said: "Hallelujah!" And her smoke ascended[1] forever and ever.

4 Then the twenty-four elders and the four creatures fell down and worshipped God[2] sitting upon the throne, and saying: "Amen! Hallelujah!"

5 And (there was) a voice from the throne saying: "Praise our God, all his servants and all who fear his name,[3] the small with the great."

6 Then I heard a sound like of many multitudes and like the sound of many waters and like the sound of mighty thunderclaps, saying: "Hallelujah, for the Lord God, ruler of all, reigns!

7 We are glad and rejoice. Let us give him praise because the feast of the Lamb has come and his wife has prepared herself.

8 And it was granted her that she might wrap herself with pure and bright linen." For the linen is the upright deeds of the saints.

9 Then they said to me: "Write: Blessed are those who are called to the festal supper of the Lamb." Then he said to me: "These are the true words of God."

---

[1] 'ascended': the Syriac reflects the Greek aorist ἀνέβη 'ascended' found in Greek manuscripts 2036 and 2037 (R. H. Charles), neither the Greek present ἀναβαίνει 'ascends' (the majority Greek text) nor the Greek imperfect ἀνέβαινεν 'was ascending' found in Greek manuscripts 172, 2018, and 2020 (R. H. Charles). The Harqlean reading ܣܳܠܶܩ ܗܘܐ 'was ascending' reflects the Greek imperfect.

[2] 'God': we have corrected the text to read 'God' (ܠܰܐܠܳܗܳܐ) as per *Manuscript Crawford Syriac 2*, 131b, replacing the erroneous reading 'our God' (ܠܰܐܠܳܗܰܢ) found in the BFBS edition.

[3] 'his name': the Greek reads 'him'.

ܩܦܠܐܘܢ: ܝܛ.

1 ܐ ܘܡܢ ܒܬܪ ܗܠܝܢ: ܫܡܥܬ ܩܠܐ ܪܒܐ ܕܟܢܫܐ ܣܓܝܐܐ ܒܫܡܝܐ ܕܐܡܪܝܢ:
ܗܠܠܘܝܐ. ܦܘܪܩܢܐ ܘܬܫܒܘܚܬܐ ܘܚܝܠܐ ܠܐܠܗܢ.

2 ܒ ܡܛܠ ܕܫܪܝܪܝܢ ܘܟܐܢܝܢ ܕܝܢܘܗܝ. ܡܛܠ ܕܕܢ ܠܙܢܝܬܐ ܪܒܬܐ ܐܝܕܐ
ܕܡܚܒܠܐ ܠܐܪܥܐ ܒܙܢܝܘܬܗ: ܘܬܒܥ ܕܡܐ ܕܥܒܕܘܗܝ ܡܢ ܐܝܕܝܗ.

3 ܓ ܘܬܢܝܢ ܐܡܪܘ ܗܠܠܘܝܐ: ܘܬܢܢܗ ܣܠܩ ܠܥܠܡ ܥܠܡܝܢ.

4 ܕ ܘܢܦܠܘ ܥܣܪܝܢ ܘܐܪܒܥܐ ܩܫܝܫܝܢ ܘܐܪܒܥ ܚܝܘܢ: ܘܣܓܕܘ ܠܐܠܗܐ ܕܝܬܒ
ܥܠ ܟܘܪܣܝܐ ܘܐܡܪܝܢ. ܐܡܝܢ ܗܠܠܘܝܐ.

5 ܗ ܘܩܠܐ ܡܢ ܟܘܪܣܝܐ ܕܐܡܪ. ܫܒܚܘ ܠܐܠܗܢ ܟܠܗܘܢ ܥܒܕܘܗܝ ܘܕܚܠܝ ܫܡܗ.
ܟܠܗܘܢ ܙܥܘܪܐ ܥܡ ܪܘܪܒܐ.

6 ܘ ܘܫܡܥܬ ܩܠܐ ܐܝܟ ܕܟܢܫܐ ܣܓܝܐܐ: ܘܐܝܟ ܩܠܐ ܕܡܝܐ ܣܓܝܐܐ. ܘܐܝܟ ܩܠܐ
ܕܪܥܡܐ ܚܝܠܬܢܐ ܕܐܡܪܝܢ ܗܠܠܘܝܐ. ܡܛܠ ܕܐܡܠܟ ܡܪܝܐ ܐܠܗܐ ܐܚܝܕ
ܟܠ.

7 ܙ ܢܚܕܐ ܘܢܬܦܨܚ. ܢܬܠ ܠܗ ܬܫܒܘܚܬܐ: ܡܛܠ ܕܐܬܬ ܡܫܬܘܬܗ
ܕܐܡܪܐ. ܘܐܢܬܬܗ ܛܝܒܬ ܢܦܫܗ.

8 ܚ ܘܐܬܝܗܒ ܠܗ ܕܬܬܥܛܦ ܒܘܨܐ ܕܟܝܐ ܘܢܗܝܪܐ. ܒܘܨܐ ܓܝܪ ܙܕܝܩܘܬܐ ܐܝܬܝܗ
ܕܩܕܝܫܐ.

9 ܛ ܘܐܡܪ ܠܝ ܟܬܘܒ. ܛܘܒܝܗܘܢ ܠܐܝܠܝܢ ܕܠܚܫܡܝܬܐ ܕܡܫܬܘܬܗ ܕܐܡܪܐ
ܐܬܩܪܝܘ ܗܢܘܢ. ܘܐܡܪ ܠܝ. ܗܠܝܢ ܡܠܐ ܕܫܪܝܪܢ ܕܐܠܗܐ ܐܢܘܢ.

20 Rejoice over her, O heavens and saints and apostles and prophets, for God has exacted your judgment from her."

21 Then one of the mighty angels took up a large stone like a millstone and cast *it* in the sea and said: "Thus shall Babylon the great city be cast down violently and shall no longer be found.[1]

22 And the sound of the harp and of the trumpet and of all kinds of song and of music[2] shall not be heard in you again.

23 Moreover, the light of the lamp shall not be seen for you[3] again. Furthermore, the voice of the bridegroom and the voice of the bride shall not be heard in you again. For your merchants were the great men of the earth, for by your sorceries you led astray all the nations.

24 And in her was found the blood of the prophets and the saints [4]who were slain on the earth."

---

[1] 'found': in view of the Greek passive form εὑρεθῇ read ܬܫܬܟܚ 'shall be found' instead of ܬܫܟܚ 'shall find' of the BFBS edition.

[2] 'music': while the Greek uses four nouns that describe people (harpists, musicians, flutists, and trumpeters), the Syriac uses four non-person nouns (harps, trumpets, all kinds of song, and music).

[3] 'for you': the Syriac ܠܟܝ apparently read σοὶ without a preceding ἐν here, since it renders ἐν σοὶ as ܒܟܝ later in the verse. The Greek uncial C lacks ἐν as well.

[4] 'who': the Greek adds 'and of all' before 'who'.

20 ܟ ܐܬܦܨܚܝ ܥܠܝܗ̇ ܫܡܝܐ ܘܩܕܝܫܐ ܘܫܠܝܚܐ. ܘܢܒܝܐ: ܡܛܠ ܕܕܢ ܐܠܗܐ
ܕܝܢܟܘܢ ܡܢܗ̇.

21 ܟܐ ܘܫܩܠ ܚܕ ܡܢ ܡܠܐܟܐ ܚܝܠܬܢܐ ܟܐܦܐ ܪܒܬܐ ܐܝܟ ܪܚܝܐ: ܘܐܪܡܝܗ̇ ܒܝܡܐ
ܘܐܡܪ. ܗܟܢܐ ܒܫܘܪܥܐ ܬܫܬܕܐ ܒܒܝܠ ܡܕܝܢܬܐ ܪܒܬܐ: ܘܠܐ ܬܫܬܟܚ ܬܘܒ.

22 ܟܒ ܘܩܠܐ ܕܩܝܬܪܐ ܘܕܡܙܡܪܐ ܘܙܡܪܢ ܙܡܪܐ ܘܕܫܝܦܘܪܐ: ܠܐ ܢܫܬܡܥ ܒܟܝ ܬܘܒ.

23 ܟܓ ܘܢܘܗܪܐ ܕܫܪܓܐ ܠܐ ܢܬܚܙܐ ܒܟܝ ܬܘܒ. ܘܩܠܐ ܕܚܬܢܐ ܘܩܠܐ ܕܟܠܬܐ ܠܐ
ܢܫܬܡܥ ܒܟܝ ܬܘܒ. ܡܛܠ ܕܬܐܓܪܝܟܝ ܐܝܬ ܗܘܘ ܪܘܪܒܢܐ ܕܐܪܥܐ.
ܡܛܠ ܕܒܚܪܫܘܬܟܝ ܐܛܥܝܬܝ ܠܟܠܗܘܢ ܥܡܡܐ.

24 ܟܕ ܘܒܗ̇ ܐܫܬܟܚ ܕܡܐ ܕܢܒܝܐ ܘܩܕܝܫܐ ܕܡܬܩܛܠܝܢ ܥܠ ܐܪܥܐ܀

10 When they stand at a distance from fear of her torment, then they shall say: "Woe, woe, woe, O great city Babylon, O mighty city, because in a single hour your judgment has come!"

11 And the merchants of the earth shall weep and mourn over her, since[1] there is none who still buys their cargo,

12 cargo of gold, and of silver, and of precious stones, and of pearls, and of linen, and of purple and silk, and of scarlet, and every scented wood, and every ivory vessel, and every vessel of expensive wood, and brass, and iron, and marble,

13 and cinnamon, and spices, and myrhh, and frankincense, and wine, and oil, and fine flour, and sheep, and horses, and chariots, and bodies,[2] and human beings.

14 "Your fruit, the desire of your soul, has gone from you; and everything that is rich and praiseworthy has gone from you; and you shall not see them again."

15 Nor shall they find them. The merchants of these,[3] who became rich from her, shall stand at a distance from fear of her torment, weeping and mourning

16 and saying: "Woe, woe to the great city wrapped in linen and purple and scarlet, gilded with gold and precious stones and pearls!

17 Because in a single hour wealth like this has been removed." And all helmsmen and all who go by ships to places, and mariners, and all who work on the sea stood far off

18 and wept for her, seeing the smoke of her burning, and saying: "Who is like the great city?"

19 And they threw dust on their heads and cried aloud, weeping and mourning and saying: "Woe, woe to the great city in which these who had a ship on the sea became rich from her esteem, for in a single hour she was laid waste.

[1] 'since': lit. 'and'.

[2] 'bodies': the Syriac renders the Greek literally. The Greek word σώματα 'bodies', the plural of σῶμα 'body', here denotes 'slaves' (Danker, *A Greek-English Lexicon of the New Testament*, 983).

[3] 'of these': namely, 'of these wares' enumerated in vv. 12–13.

10 ܝ ܟܕ ܩܝܡܝܢ ܡܢ ܩܘܒܠ ܡܢ ܕܚܠܬܐ ܕܫܘܢܩܗ. ܘܐܡܪܝܢ: ܘܝ ܘܝ ܘܝ
ܡܕܝܢܬܐ ܪܒܬܐ ܒܒܠ ܡܕܝܢܬܐ ܚܣܝܢܬܐ. ܡܛܠ ܕܒܚܕܐ ܫܥܐ ܐܬܐ ܕܝܢܟܝ.

11 ܝܐ ܘܬܓܪܐ ܕܐܪܥܐ ܢܒܟܘܢ ܘܢܬܐܒܠܘܢ ܥܠܝܗ. ܘܡܘܒܠܗܘܢ ܠܝܬ ܕܙܒܢ ܬܘܒ.

12 ܝܒ ܡܘܒܠܐ ܕܕܗܒܐ ܘܕܣܐܡܐ ܘܕܟܐܦܐ ܝܩܝܪܬܐ: ܘܕܡܪܓܢܝܬܐ ܘܕܒܘܨܐ ܘܕܐܪܓܘܢܐ:
ܘܫܝܪܝܐ ܕܙܚܘܪܝܬܐ: ܘܟܠ ܩܝܣ ܕܒܣܡܐ: ܘܟܠ ܡܐܢ ܕܫܢܐ: ܘܟܠ ܡܐܢ
ܕܩܝܣܐ ܝܩܝܪܐ ܘܢܚܫܐ ܘܦܪܙܠܐ: ܘܫܝܫܐ

13 ܝܓ ܘܩܘܢܡܘܢ ܘܒܣܡܐ ܘܡܘܪܐ ܘܠܒܘܢܬܐ: ܘܚܡܪܐ ܘܡܫܚܐ ܘܣܡܝܕܐ: ܘܚܛܐ
ܘܬܘܪܐ ܘܡܪܟܒܬܐ: ܘܦܓܪܐ ܘܢܦܫܬܐ ܕܒܢܝܢܫܐ:

14 ܝܕ ܘܐܒܒܟܝ ܪܓܬܐ ܕܢܦܫܟܝ ܐܙܠ ܡܢܟܝ. ܘܟܠ ܕܫܡܝܢ ܘܫܒܝܚ ܐܙܠ
ܡܢܟܝ. ܘܠܐ ܬܘܒ ܢܚܙܘܢ ܐܢܘܢ.

15 ܝܗ ܘܠܐ ܢܫܟܚܘܢ ܐܢܘܢ ܬܓܪܐ ܕܗܠܝܢ ܕܐܬܥܬܪܘ ܡܢܗ: ܡܢ ܩܘܒܠ ܢܩܘܡܘܢ ܡܢ
ܕܚܠܬܐ ܕܫܘܢܩܗ. ܟܕ ܒܟܝܢ ܘܐܒܝܠܝܢ

16 ܝܘ ܘܐܡܪܝܢ. ܘܝ ܘܝ ܡܕܝܢܬܐ ܪܒܬܐ: ܕܡܥܛܦܐ ܒܘܨܐ ܘܐܪܓܘܢܐ ܘܙܚܘܪܝܬܐ
ܕܡܕܗܒܐ ܒܕܗܒܐ ܘܟܐܦܐ ܝܩܝܪܬܐ ܘܡܪܓܢܝܬܐ.

17 ܝܙ ܡܛܠ ܕܒܚܕܐ ܫܥܐ ܐܬܚܪܒ ܥܘܬܪܐ ܕܐܝܟ ܗܢܐ. ܘܟܠ ܡܕܒܪܢܝ ܐܠܦܐ.
ܘܟܠ ܐܢܫ ܕܒܐܠܦܐ ܠܕܘܟܝܬܐ: ܘܡܠܚܐ ܘܟܠ ܕܒܝܡܐ ܦܠܚܝܢ: ܡܢ
ܪܘܚܩܐ ܩܡܘ

18 ܝܚ ܘܩܥܘ ܟܕ ܚܙܘ ܬܢܢܐ ܕܝܩܕܢܗ. ܘܐܡܪܝܢ: ܡܢ ܗܝ ܕܕܡܝܐ ܠܡܕܝܢܬܐ ܪܒܬܐ.

19 ܝܛ ܘܐܪܡܝܘ ܥܦܪܐ ܥܠ ܪܫܝܗܘܢ. ܘܩܥܘ ܟܕ ܒܟܝܢ ܘܐܒܝܠܝܢ ܘܐܡܪܝܢ. ܘܝ ܘܝ
ܡܕܝܢܬܐ ܪܒܬܐ. ܐܝܕܐ ܕܒܗ ܐܬܥܬܪܘ ܐܝܠܝܢ ܕܐܝܬ ܠܗܘܢ ܐܠܦܐ ܒܝܡܐ ܡܢ
ܐܝܩܪܗ. ܕܒܚܕܐ ܫܥܐ ܐܬܚܪܒܬ.

Chapter 18

1 And after these things I saw another angel that descended from heaven, which had great authority, and the earth shone from his praise.

2 And he shouted with a loud voice: "Babylon the great has fallen, has fallen, and has become the habitation for demons and a haunt for every unclean and hateful spirit.[1]

3 For from the wine of her fornication has she mixed for all the peoples, and the kings of the earth have fornicated with her, and the merchants of the earth have become rich from the strength of her frenzy."

4 Then I heard another voice from heaven, saying: "Go out from her midst, my people, that you might not partake of her sins, lest you receive of her plagues.

5 For sins adhered to her unto heaven, and God remembered her iniquities.

6 Recompense her just as she also recompensed, and double unto her double on account of her deeds; in the cup that she has mixed mix her double.

7 Because of the matter that she glorified herself and exalted herself, like such torment[2] and mourning, because she says in her heart: I sit a queen, and I am not a widow, and I shall not see mourning.

8 Because of this in a single day the plagues shall come upon her, death and mourning and famine, and with fire shall she be burned up, for mighty is the Lord who judged her."

9 And the kings of the earth, who fornicated with her and exalted themselves, shall weep for her and mourn over her, when they see the smoke of her burning.

---

[1] 'and a haunt for every unclean and hateful spirit': Greek variants read: 'a haunt for every unclean spirit and a cage for every unclean and hateful bird' and 'a haunt for every unclean spirit and a cage for every unclean and hateful wild animal'.

[2] 'torment': Greek adds the imperative 'give her' before 'torment'.

ܩܦܠܐܘܢ: ܝܚ.

1 ܐ ܘܡܢ ܒܬܪ ܗܠܝܢ: ܚܙܝܬ ܐܚܪܢܐ ܡܠܐܟܐ ܕܢܚܬ ܡܢ ܫܡܝܐ: ܕܐܝܬ ܠܗ
ܫܘܠܛܢܐ ܪܒܐ. ܘܐܪܥܐ ܢܗܪܬ ܡܢ ܐܫܬܒܘܚܬܗ.

2 ܒ ܘܩܪܐ ܒܩܠܐ ܪܡܐ: ܢܦܠܬ ܢܦܠܬ ܒܒܝܠ ܪܒܬܐ. ܘܗܘܬ ܡܥܡܪܐ ܠܫܐܕܐ:
ܘܢܛܘܪܬܐ ܠܟܠ ܪܘܚܐ ܠܐ ܕܟܝܬܐ ܘܣܢܝܬܐ.

3 ܓ ܡܛܠ ܕܡܢ ܚܡܪܐ ܕܙܢܝܘܬܗ: ܡܙܓܬ ܠܟܠܗܘܢ ܥܡܡܐ. ܘܡܠܟܘܗ ܕܐܪܥܐ
ܥܡܗ ܙܢܘ. ܘܬܓܪܐ ܕܐܪܥܐ ܡܢ ܚܝܠܐ ܕܦܢܩܝܗ ܥܬܪܘ.

4 ܕ ܘܫܡܥܬ ܐܚܪܢܐ ܩܠܐ ܡܢ ܫܡܝܐ ܕܐܡܪ. ܦܘܩܘ ܡܢ ܓܘܗ ܥܡܝ: ܕܠܐ
ܬܫܬܘܬܦܘܢ ܒܚܛܗܝܗ. ܕܠܡܐ ܬܣܒܘܢ ܡܢ ܡܚܘܬܗ.

5 ܗ ܡܛܠ ܕܕܒܩܘ ܠܗ ܚܛܗܝܗ ܥܕܡܐ ܠܫܡܝܐ. ܘܐܬܕܟܪ ܐܠܗܐ ܥܘܠܗ.

6 ܘ ܦܪܘܥܘܗ ܐܝܟܢܐ ܕܐܦ ܗܝ ܦܪܥܬ. ܘܥܘܦܘ ܠܗ ܐܥܦܐ ܥܠ ܥܒܕܝܗ. ܒܟܣܐ
ܗܘ ܕܡܙܓܬ ܡܙܘܓܘ ܠܗ ܐܥܦܐ:

7 ܙ ܟܠ ܟܡܐ ܕܫܒܚܬ ܢܦܫܗ. ܘܐܫܬܒܗܪܬ. ܗܟܢܐ ܗܒܘ ܠܗ ܫܘܢܩܐ ܘܐܒܠܐ.
ܡܛܠ ܕܒܠܒܗ ܐܡܪܐ. ܕܝܬܒܐ ܐܢܐ ܡܠܟܬܐ: ܘܐܪܡܠܬܐ ܠܐ ܗܘܝܬ. ܘܐܒܠܐ
ܠܐ ܐܚܙܐ.

8 ܚ ܡܛܠ ܗܢܐ ܒܚܕ ܝܘܡܐ ܢܐܬܝܢ ܥܠܝܗ ܡܚܘܬܐ. ܡܘܬܐ ܘܐܒܠܐ ܘܟܦܢܐ. ܘܒܢܘܪܐ
ܬܬܝܩܕ. ܡܛܠ ܕܚܝܠܬܢ ܡܪܝܐ ܕܕܢܗ.

9 ܛ ܘܢܒܟܘܢ ܘܢܪܩܕܘܢ ܥܠܝܗ ܡܠܟܘܗ ܕܐܪܥܐ: ܗܢܘܢ ܕܙܢܘ ܥܡܗ ܘܐܫܬܒܗܪܘ:
ܡܐ ܕܚܙܝܢ ܬܢܢܐ ܕܝܩܕܢܗ.

11 And the dragon,[1] even the creature that was[2] and is not, even it[3] is the eighth and is from the seven and goes to destruction.

12 And the ten hours which I saw are ten kings that have not yet received a kingdom, but they take dominion as a king one hour with the creature.

13 These have one intent, and they shall give their power and dominion to the creature.

14 These shall wage war with the Lamb, and the Lamb shall vanquish them because he is the Lord of lords and King of kings. And those with him are called and chosen and faithful.

15 Then he said to me: The waters that you saw, on which the harlot sits, are nations and multitudes and peoples and tongues.

16 And the ten horns that you saw belonging to the creature, these shall hate the harlot and make her desolate and naked and eat her flesh and burn her with fire.

17 For God will place in their hearts that they do his will, and they shall make their will one, and shall give their kingdoms to the creature until the words of God shall be fulfilled.

18 And the woman that you saw is the great city which has rule over the kings of the earth.

---

1 'And the dragon': the phrase is not found in the Greek and appears to be misplaced here in the Syriac.

2 'that was': one expects: ܐܺܝܬ݂ܰܝܗ̇ ܗ݇ܘܳܬ݂ 'that was' in light of Greek ἦν 'was' as in verse 8.

3 'it': the feminine pronoun grammatically refers back to the feminine noun 'the creature', not to the masculine noun 'the dragon'.

11 ܝܐ ܘܬܢܝܢܐ ܘܚܝܘܬܐ ܗܝ ܕܐܝܬܝܗ ܘܠܝܬܝܗ: ܘܗܝ ܕܬܡܝܢܝܐ ܘܡܢ ܫܒܥܐ ܗܝ
ܘܠܐܒܕܢܐ ܐܙܠܐ.

12 ܝܒ ܘܥܣܪ ܩܪܢܝܢ ܕܚܙܝܬ: ܥܣܪܐ ܡܠܟܝܢ ܐܢܘܢ. ܐܝܠܝܢ ܕܡܠܟܘܬܐ ܠܐ ܥܕܟܝܠ
ܢܣܒܘ. ܐܠܐ ܫܘܠܛܢܐ ܐܝܟ ܡܠܟܐ: ܚܕܐ ܫܥܬܐ ܢܣܒܝܢ ܥܡ ܚܝܘܬܐ.

13 ܝܓ ܗܠܝܢ ܚܕ ܨܒܝܢܐ ܐܝܬ ܠܗܘܢ. ܘܚܝܠܐ ܘܫܘܠܛܢܐ ܕܠܗܘܢ: ܠܚܝܘܬܐ ܝܗܒܝܢ.

14 ܝܕ ܗܠܝܢ ܥܡ ܐܡܪܐ ܢܩܪܒܘܢ. ܘܐܡܪܐ ܢܙܟܐ ܐܢܘܢ. ܡܛܠ ܕܡܪܐ ܗܘ ܕܡܪܘܬܐ
ܘܡܠܟ ܡܠܟܐ. ܘܕܥܡܗ ܩܪܝܐ ܘܓܒܝܐ ܘܡܗܝܡܢܐ.

15 ܝܗ ܘܐܡܪ ܠܝ. ܡܝܐ ܕܚܙܝܬ ܕܥܠܝܗܘܢ ܝܬܒܐ ܙܢܝܬܐ: ܥܡܡܐ ܘܟܢܫܐ ܘܐܡܘܬܐ
ܘܠܫܢܐ ܐܝܬܝܗܘܢ.

16 ܝܘ ܘܥܣܪ ܩܪܢܬܐ ܕܚܙܝܬ ܠܚܝܘܬܐ: ܗܠܝܢ ܢܣܢܝܢ ܠܙܢܝܬܐ. ܘܚܪܒܬܐ
ܘܥܪܛܠܝܬܐ ܢܥܒܕܘܢܗ. ܘܒܣܪܗ ܢܐܟܠܘܢ. ܘܢܘܩܕܘܢܗ ܒܢܘܪܐ.

17 ܝܙ ܐܠܗܐ ܓܝܪ ܝܗܒ ܒܠܒܘܬܗܘܢ ܕܢܥܒܕܘܢ ܨܒܝܢܗ ܘܢܥܒܕܘܢ ܨܒܝܢܗܘܢ ܚܕ:
ܘܢܬܠܘܢ ܡܠܟܘܬܗܘܢ ܠܚܝܘܬܐ ܗܝ: ܥܕܡܐ ܕܢܫܬܡܠܘܢ ܡܠܘܗܝ ܕܐܠܗܐ.

18 ܝܚ ܘܐܢܬܬܐ ܐܝܕܐ ܕܚܙܝܬ: ܡܕܝܢܬܐ ܪܒܬܐ ܐܝܕܐ ܕܐܝܬ ܠܗ ܡܠܟܘܬܐ ܥܠ
ܡܠܟܝ ܐܪܥܐ܀

Chapter 17

1 One of the seven angels that had the seven bowls came and spoke with me saying: "Come after me, I will show you the judgment of the harlot who sits on many waters,

2 with whom the kings of the earth have committed fornication and all the inhabitants of the earth have become drunk from the wine of her fornication."

3 And he took me out to the wilderness in the spirit, and I saw a woman sitting upon a red creature, full of the names of blasphemy, which had seven heads and ten horns.

4 And the woman was wrapped with purple and scarlet gilded with gold and precious stones and pearls, and she had a golden cup in her hand and it was full of the uncleanness and defilement of her fornication.

5 And upon her forehead was written a mystery: Babylon the great, the mother of harlots and of the defilement of the earth.

6 And I saw the woman drunk with the blood of the saints and with the blood of the martyrs[1] of Jesus, and I marvelled a great marvel when I saw her.

7 Then the angel said to me: "Why do you marvel? I will tell you the mystery of the woman and of the creature that carries her, which has seven heads and ten horns.

8 The creature that you saw was and is not. It shall ascend from the sea and go to destruction. And the inhabitants of the earth, those whose names are not written in the book of life from the foundations of the world, shall marvel, because they see the creature that was and is not, but has come near.

9 And here is the mind belonging to the one who has wisdom. The seven heads are seven mountains on which the woman sits.

10 And the kings are seven:[2] five have fallen and one is; the other has not yet come. And when he comes, he must remain a little while.

---

[1] 'martyrs': lit. 'witnesses'.

[2] 'And the kings are seven': the Syriac reads καὶ βασιλεῖς ἑπτά εἰσιν 'And the kings are seven' with some Greek manuscripts (see Tischendorf and R. H. Charles).

ܩܦܠܐܘܢ: ܝܙ.

1 ܐ ܘܐܬܐ ܚܕ ܡܢ ܫܒܥܐ ܡܠܐܟܐ ܕܐܝܬ ܠܗܘܢ ܫܒܥ ܙܒܘܪܝܢ: ܘܡܠܠ ܥܡܝ ܠܡܐܡܪ. ܬܐ ܐܚܘܝܟ ܕܝܢܗ ܕܙܢܝܬܐ ܕܝܬܒܐ. ܥܠ ܡܝ̈ܐ ܣܓܝ̈ܐܐ.

2 ܒ ܕܥܡܗ ܙܢܝܘ ܡܠܟܘܗ̈ܝ ܕܐܪܥܐ: ܘܪܘܝܘ ܥܡܘܪ̈ܝܗ ܕܐܪܥܐ ܡܢ ܚܡܪܐ ܕܙܢܝܘܬܗ.

3 ܓ ܘܐܘܒܠܢܝ ܠܡܕܒܪܐ ܒܪܘܚ. ܘܚܙܝܬ ܐܢܬܬܐ ܕܝܬܒܐ ܥܠ ܚܝܘܬܐ ܣܘܡܩܬܐ: ܘܡܠܝܐ ܫܡܗ̈ܐ ܕܓܘܕܦܐ. ܕܐܝܬ ܠܗ ܪ̈ܫܐ ܫܒܥܐ: ܩܪ̈ܢܬܐ ܕܝܢ ܥܣܪ.

4 ܕ ܘܐܢܬܬܐ ܐܝܬ ܗܘܬ ܕܥܛܝܦܐ ܐܪܓܘܢܐ ܘܙܚܘܪܝܬܐ ܕܡܕܗܒܐ ܒܕܗܒܐ: ܘܟܐܦ̈ܐ ܛܒ̈ܬܐ ܘܡܪ̈ܓܢܝܬܐ. ܘܐܝܬ ܠܗ ܟܣܐ ܕܕܗܒܐ ܥܠ ܐܝܕܗ: ܘܡܠܐ ܛܢܦܘܬܐ. ܘܛܘܠܫܐ ܕܙܢܝܘܬܗ.

5 ܗ ܘܥܠ ܒܝܬ ܥܝ̈ܢܝܗ ܟܬܝܒ ܐܪܙܐ: ܒܒܝܠ ܪܒܬܐ ܐܡܐ ܕܙܢܝ̈ܬܐ ܘܕܛܢܦܘܬܗ ܕܐܪܥܐ.

6 ܘ ܘܚܙܝܬ ܐܢܬܬܐ ܕܪܘܝܐ ܡܢ ܕܡܐ ܕܩܕܝ̈ܫܐ ܘܡܢ ܕܡܐ ܕܣܗ̈ܕܘܗܝ ܕܝܫܘܥ. ܘܐܬܕܡܪܬ ܬܕܡܘܪܬܐ ܪܒܬܐ ܟܕ ܚܙܝܬܗ.

7 ܙ ܘܐܡܪ ܠܝ ܡܠܐܟܐ. ܠܡܢܐ ܐܬܕܡܪܬ. ܐܢܐ ܐܡܪ ܐܢܐ ܠܟ ܐܪܙܐ ܕܐܢܬܬܐ ܘܕܚܝܘܬܐ ܕܛܥܝܢܐ ܠܗ: ܕܐܝܬ ܠܗ ܫܒܥܐ ܪ̈ܫܝܢ ܘܥܣܪ ܩܪ̈ܢܢ.

8 ܚ ܚܝܘܬܐ ܕܚܙܝܬ ܐܝܬܝܗ ܗܘܬ ܘܠܝܬܝܗ. ܥܬܝܕܐ ܕܬܣܩ ܡܢ ܬܗܘܡܐ ܘܠܐܒܕܢܐ ܐܙܠܐ. ܘܢܬܕܡܪܘܢ ܥܡܘܪ̈ܝ ܥܠ ܐܪܥܐ: ܗܢܘܢ ܕܠܐ ܟܬܝܒܝܢ ܫܡܗܝ̈ܗܘܢ ܒܟܬܒܐ ܕܚܝ̈ܐ. ܡܢ ܬܪܡܝܬܗ ܕܥܠܡܐ: ܕܚܙܝܢ ܚܝܘܬܐ ܕܐܝܬܝܗ ܗܘܬ ܘܠܝܬܝܗ. ܘܩܪܝܒܐ.

9 ܛ ܗܪܟܐ ܗܘܢܐ ܠܕܐܝܬ ܠܗ ܚܟܡܬܐ. ܫܒܥܐ ܪ̈ܫܝܢ ܫܒܥܐ ܐܢܘܢ ܛܘ̈ܪܝܢ: ܐܝܟܐ ܕܝܬܒܐ ܐܢܬܬܐ ܥܠܝܗܘܢ܀

10 ܝ ܘܡܠܟ̈ܐ ܫܒܥܐ ܐܢܘܢ. ܚܡܫܐ ܢܦܠܘ. ܘܚܕ ܐܝܬܘܗܝ. ܗܘ ܐܚܪܢܐ ܠܐ ܥܕܟܝܠ ܐܬܐ. ܘܡܐ ܕܐܬܐ: ܩܠܝܠ ܙܒܢ ܠܗ ܠܡܩܘܝܘ.

20 And every island fled and the mountains were not found.

21 And large hail like a talent fell from heaven upon mankind. Yet men blasphemed God because of the plague of hail, for her[1] plague was very great.

[1] 'her': the feminine singular pronoun refers back to 'Babylon the great'.

20 ܟ ܘܟܠ ܓܙܪ̈ܬܐ ܥܪܩܬ ܘܛܘ̈ܪܐ ܠܐ ܐܫܬܟܚܘ.

21 ܟܐ ܘܒܪܕܐ ܪܒܐ ܐܝܟ ܟܟܪܐ ܢܚܬ ܡܢ ܫܡܝܐ ܥܠ ܒܢܝ̈ܢܫܐ: ܘܓܕܦܘ ܒܢܝ̈ܢܫܐ
ܠܐܠܗܐ ܥܠ ܡܚܘܬܐ ܕܒܪܕܐ. ܡܛܠ ܕܪܒܐ ܗܝ ܡܚܘܬܗ ܛܒ܀

11 and blasphemed the name of the God of heaven because of their pains and because of their boils, and did not repent from their deeds.

12 Then the sixth angel poured out his bowl upon the great river Euphrates, and its waters dried up, that the way of the kings from the east might be prepared.

13 Then I saw from the mouth of the dragon and from the mouth of the creature and from the mouth of the lying prophet three unclean spirits like frogs.

14 For they are the spirits of demons that perform signs, which come upon the kings of the earth[1] to assemble them to the battle of that great day of God, ruler of all.

15 Behold it is coming[2] as a thief. Blessed is the one who is awake and keeps watch over his garments lest he go about naked and they see his shame.

16 And he will gather them to the place which is called in Hebrew Megiddo.[3]

17 Then the seventh angel poured out his bowl in the air and a loud voice went forth from the temple, from before the throne saying: "It has happened."

18 And there were flashes of lightning and thunderclaps, and there was a great earthquake, the like of which had not happened since people were upon the earth, which was so great like this quake.

19 And the great city became three parts and the cities of the nations fell. So Babylon the great was remembered before God by giving her the cup of the wine of his wrath and his rage.

---

[1] 'the earth': Greek: 'the whole earth'. However, Greek manuscript 1 (R. H. Charles) agrees with the Syriac in omitting ὅλης 'whole'.

[2] 'it is coming': this reflects the Greek reading ἔρχεται 'it/he is coming' against the main Greek reading ἔρχομαι 'I am coming'. The referent is probably 'that great day of God' in the previous verse. Alternatively, it could refer to Jesus and so should be rendered as 'he is coming'.

[3] 'Megiddo': the Syriac shares the variant 'Megiddo' (Μαγε(δ)δων) with some Greek manuscripts, as over against the majority Greek reading 'Armageddon' (Ἁρμαγεδών). The Hebrew retroversion of Greek Ἁρμαγεδών yields הר מגדו 'mountain of Megiddo'.

11 ܝܐ ܘܥܒܪܘ ܠܝܡܐ ܕܐܠܗܐ ܕܝܒܫܐ: ܡܢ ܩܕܡܝܗܘܢ ܘܡܢ ܪܕܘܦܝܗܘܢ. ܘܠܐ ܐܬܦܢܝ
ܡܢ ܒܬܪܝܗܘܢ܀

12 ܝܒ ܘܡܠܐܟܐ ܕܥܢܢܐ ܐܝܟ ܕܒܘܪܗ ܥܠ ܢܘܗܪܐ ܢܗܪܐ ܒܢܘܪܐ: ܘܡܫܡܫ ܡܠܘܗܝ. ܘܐܬܓܠܝ
ܐܘܪܚܐ ܕܡܠܟܘܬܐ ܡܢ ܡܪܝܡܘܬ ܫܡܝܐ.

13 ܝܓ ܘܢܚܬ ܡܢ ܦܘܡܗ ܕܐܠܗܐ ܘܡܢ ܦܘܡܗ ܕܡܫܝܚܐ ܘܡܢ ܦܘܡܗ ܕܢܒܝܐ ܕܫܠܡܐ:
ܪܘܚܐ ܕܐܠܗܐ ܠܐ ܕܦܠܝܓܐ ܐܝܟ ܐܘܪܚܐ.

14 ܝܕ ܐܬܓܠܝܬ ܥܠܡܐ ܪܘܚܐ ܕܩܘܕܫܐ ܐܬܐ ܕܒܢܝܢܫܐ ܐܠܗܐ. ܘܐܬܝܐ ܥܠ ܡܠܟܘܬܐ
ܕܐܬܦܠܓ ܠܥܠܡܝܢ ܐܢܘܢ: ܠܡܪܝܐ ܕܥܠܡܐ ܗܘ ܪܘܚܐ ܕܐܠܗܐ ܐܝܟ ܦܠܐ.

15 ܝܗ ܗܐ ܐܢܐ ܐܝܟ ܥܒܕܐ. ܫܡܥܬܘܢ ܠܗܘ ܕܐܡܪ ܘܢܦܩ ܡܠܟܘܬܝ: ܘܠܐ ܥܒܕܬܘܢ
ܢܘܡܘܣܝ. ܘܢܣܒܘܢ ܩܘܪܒܢܗ.

16 ܝܘ ܘܢܦܠܘ ܐܢܘܢ ܠܐܪܥܐ ܘܡܬܚܡܢܐ ܒܥܒܕܬܗ ܡܢ ܫܡܝܐ܀

17 ܝܙ ܘܡܠܐܟܐ ܕܡܠܟܐ ܐܝܟ ܕܒܘܪܗ ܥܠܝܢ ܘܢܦܩ ܟܠܐ ܪܘܚܐ ܡܢ ܡܫܝܚܐ ܡܢ ܩܕܡ
ܦܘܪܫܢܐ ܕܐܠܗܐ. ܗܘܐ.

18 ܝܚ ܘܗܘܘ ܥܒܕܐ ܘܪܚܡܐ ܘܢܘܪܐ ܗܘܐ ܪܘܚܐ. ܕܐܬܦܠܓܘ ܠܐ ܗܘܐ: ܡܢ ܕܗܘܘ ܥܒܕܝܢܐ
ܥܠ ܐܘܪܚܐ ܕܐܝܟ ܗܢܐ ܕܡܠܐ. ܗܟܢܐ ܪܒ ܗܘܐ.

19 ܝܛ ܘܗܘܬ ܡܫܝܚܘܬܐ ܪܘܚܐ ܠܥܠܡܝܢ ܡܢܗܘܢ: ܘܡܫܡܫܢܘܬܐ ܕܥܘܫܢܐ ܢܦܩܬ. ܘܒܥܠܡܐ
ܪܘܚܐ ܐܬܓܒܪܬ ܩܕܡ ܐܠܗܐ: ܠܡܫܡܫܘ ܠܗ ܥܘܢܐ ܕܡܫܝܚܐ ܕܡܫܡܫܬܗ
ܘܕܘܪܫܗ.

Chapter 16

1 Then I heard a loud voice from the temple saying to the seven angels: "Go and pour out the seven bowls of the wrath of God upon the earth."

2 Then the first went and poured out his bowl upon the earth, and there fell a grievous and painful boil upon the men who had the mark of the creature and who worshipped its image.

3 Then the second angel poured out his bowl in the sea, and the sea became[1] like a dead person, and every living being died in the sea.

4 Then the third angel poured out his bowl in the rivers and in the springs of water, and they became blood.

5 Then I heard the angel of the waters say: "You, he who is and was, even the pure one, are righteous, because you judged these,

6 because they shed the blood of prophets and of saints,[2] and you gave them blood to drink — they are deserving."[3]

7 Then I heard the altar saying: "Yes, O Lord God, ruler of all, your judgments are true and righteous."

8 Then the fourth angel poured out his bowl upon the sun, and it was given to it to scorch mankind with fire.[4]

9 And mankind was scorched with great heat, and they cursed the name of God, who has authority over these plagues, and did not repent by giving him praise.

10 Then the fifth angel poured out his bowl upon the throne of the creature, and its kingdom became dark, and they were gnawing their tongues from the pain,

---

[1] 'and the sea became': the Greek reads: 'and it became blood'. The Syriac may reflect an inner-Syriac transmission error, where an original ܕܡܐ 'blood' was corrupted to ܝܡܐ 'sea', the difference being two graphically similar letters.

[2] 'of prophets and of saints': the Greek reads: 'of saints and of prophets'. Greek manuscripts 206 and 2017 (R. H. Charles), however, read with the Syriac.

[3] 'they are deserving': that is, they are deserving of the punishment they receive.

[4] 'with fire': *Manuscript Crawford Syriac 2* contains an error by homoioarkton, where the scribe skipped over ܒܢܘܪܐ ܘܐܬܚܡܡܘ ܒܢܝܢܫܐ 'with fire. And mankind was scorched' and picked up again with ܒܚܘܡܐ ܪܒܐ 'with great heat' of verse 9.

ܩܦܠܐܘܢ: ܝܘ.

1 ܐ ܘܫܡܥܬ ܩܠܐ ܪܒܐ ܡܢ ܢܘܣܐ ܕܐܡܪ ܠܫܒܥܐ ܡܠܐܟܝܢ: ܐܙܠܘ ܘܐܫܘܕܘ ܫܒܥ
ܙܒܘܪ̈ܝܢ ܕܚܡܬܗ ܕܐܠܗܐ ܥܠ ܐܪܥܐ.

2 ܒ ܘܐܙܠ ܩܕܡܝܐ ܘܐܫܕ ܙܒܘܪܗ ܥܠ ܐܪܥܐ. ܘܗܘܐ ܫܘܚܢܐ ܒܝܫܐ ܘܟܐܒܢܐ: ܥܠ
ܐܢܫܐ ܕܐܝܬ ܠܗܘܢ ܪܘܫܡܐ ܕܚܝܘܬܐ: ܘܐܝܠܝܢ ܕܣܓܕܝܢ ܠܨܠܡܗ܀

3 ܓ ܘܡܠܐܟܐ ܕܬܪܝܢ ܐܫܕ ܙܒܘܪܗ ܒܝܡܐ: ܘܗܘܐ ܝܡܐ ܐܝܟ ܡܝܬܐ. ܘܟܠ ܢܦܫܐ
ܚܝܬܐ ܡܝܬܬ ܒܝܡܐ܀

4 ܕ ܘܡܠܐܟܐ ܕܬܠܬܐ ܐܫܕ ܙܒܘܪܗ ܒܢܗܪ̈ܘܬܐ ܘܒܡܒܘܥ̈ܐ ܕܡ̈ܝܐ. ܘܗܘܘ ܕܡܐ.

5 ܗ ܘܫܡܥܬ ܠܡܠܐܟܐ ܕܡ̈ܝܐ ܕܐܡܪ: ܙܕܝܩ ܐܢܬ ܗܘ ܕܐܝܬܘܗܝ ܘܐܝܬܘܗܝ ܗܘܐ:
ܘܚܣܝܐ ܕܗܠܝܢ ܕܢܬ.

6 ܘ ܡܛܠ ܕܕܡܐ ܕܩܕܝܫܐ ܘܕܢܒܝ̈ܐ ܐܫܕܘ: ܘܕܡܐ ܝܗܒܬ ܠܗܘܢ ܠܡܫܬܝܐ. ܫܘܝܢ
ܐܢܘܢ.

7 ܙ ܘܫܡܥܬ ܠܡܕܒܚܐ ܕܐܡܪ: ܐܝܢ ܡܪܝܐ ܐܠܗܐ ܐܚܝܕ ܟܠ: ܫܪܝܪܝܢ ܘܟܐܢܝܢ
ܕܝܢܝܟ܀

8 ܚ ܘܡܠܐܟܐ ܕܐܪܒܥܐ ܐܫܕ ܙܒܘܪܗ ܥܠ ܫܡܫܐ. ܘܐܬܝܗܒ ܠܗ ܕܢܚܡ ܠܒܢܝ̈ܢܫܐ
ܒܢܘܪܐ.

9 ܛ ܘܐܬܚܡܡܘ ܒܢܝ̈ܢܫܐ ܚܘܡܐ ܪܒܐ. ܘܓܕܦܘ ܠܫܡܐ ܕܐܠܗܐ: ܕܐܝܬ ܠܗ
ܫܘܠܛܢܐ ܥܠ ܡܚܘ̈ܬܐ ܗܠܝܢ. ܘܠܐ ܬܒܘ ܠܡܬܠ ܠܗ ܫܘܒܚܐ܀

10 ܝ ܘܡܠܐܟܐ ܕܚܡܫܐ ܐܫܕ ܙܒܘܪܗ ܥܠ ܟܘܪܣܝܗ ܕܚܝܘܬܐ: ܘܗܘܬ ܡܠܟܘܬܗ
ܡܚܫܟܐ. ܘܡܠܥܣܝܢ ܗܘܘ ܠܫܢ̈ܝܗܘܢ ܡܢ ܟܐܒܐ.

Chapter 15

1 Then I saw another sign in heaven, great and astonishing, angels[1] having the seven last plagues, by which[2] the wrath of God is completed.

2 And I saw as it were a sea of glass mingled with fire and those who have come victorious from the creature and from its image and from the number of its name, who were standing above the sea of glass, and they had the harps of God,

3 and were singing the song of Moses, the servant of God, and the song of the Lamb, and saying: "Great and astonishing are your works, O Lord God, ruler of all, right and true are your works, O eternal King.

4 Who should not fear you, O Lord, and glorify your name, for you alone are pure? For all the nations shall come and worship before you, for you are upright."[3]

5 And after these things I looked, and the temple of the tent of the testimony was opened in heaven.

6 And the seven angels came forth from the temple, they who had the seven plagues, clothed with clean and bright linen and girded with a belt of gold on their loins.

7 And one of the four creatures gave the seven angels seven bowls filled with the wrath of God, who is alive forever and ever. Amen.

8 And the temple was filled with the smoke of the praise of God and with his power, and no one was able to enter the temple until the seven plagues of the seven angels were completed.

---

[1] 'angels': the Greek reads: 'seven angels'.

[2] 'which': the feminine plural pronoun refers back to 'the plagues'.

[3] 'for you are upright': instead the Greek reads 'for your righteous acts have been manifested'.

ܓܠܝܘܢ: ܝܗ.

1 ܐ ܘܚܙܝܬ ܐܚܪܢܝܬܐ ܐܬܐ ܒܫܡܝܐ. ܪܒܬܐ ܘܬܡܝܗܬܐ. ܡܠܐܟܐ ܕܐܝܬ ܠܗܘܢ ܡܚܘܬܐ
ܫܒܥ ܐܚܪܝܬܐ: ܕܒܗܝܢ ܐܫܬܠܡܬ ܚܡܬܗ ܕܐܠܗܐ.

2 ܒ ܘܚܙܝܬ ܐܝܟ ܝܡܐ ܕܙܓܘܓܝܬܐ ܕܚܠܝܛܐ ܒܢܘܪܐ. ܘܠܕܙܟܘ ܡܢ ܚܝܘܬܐ ܘܡܢ
ܨܠܡܗ ܘܡܢ ܡܢܝܢܐ ܕܫܡܗ: ܕܩܝܡܝܢ ܠܥܠ ܡܢ ܝܡܐ ܕܙܓܘܓܝܬܐ: ܘܐܝܬ
ܠܗܘܢ ܩܝܬܪܘܣ ܕܐܠܗܐ.

3 ܓ ܘܡܫܒܚܝܢ ܬܫܒܘܚܬܐ ܕܡܘܫܐ ܥܒܕܗ ܕܐܠܗܐ: ܘܬܫܒܘܚܬܐ ܕܐܡܪܐ. ܘܐܡܪܝܢ.
ܪܘܪܒܝܢ ܘܬܡܝܗܝܢ ܥܒܕܝܟ ܡܪܝܐ ܐܠܗܐ ܐܚܝܕ ܟܠ: ܟܐܢܝܢ ܘܫܪܝܪܝܢ ܥܒܕܝܟ
ܡܠܟܐ ܕܥܠܡܐ.

4 ܕ ܡܢ ܠܐ ܢܕܚܠ ܠܟ ܡܪܝܐ: ܘܢܫܒܚ ܠܫܡܟ. ܡܛܠ ܕܐܢܬ ܗܘ ܒܠܚܘܕܝܟ
ܚܣܝܐ. ܡܛܠ ܕܟܠܗܘܢ ܥܡܡܐ ܢܐܬܘܢ ܘܢܣܓܕܘܢ ܩܕܡܝܟ: ܡܛܠ ܕܐܬܓܠܝܬ
ܐܢܬ܀

5 ܗ ܘܡܢ ܒܬܪ ܗܠܝܢ ܚܙܝܬ: ܘܐܬܦܬܚ ܗܝܟܠܐ ܕܡܫܟܢܐ ܕܣܗܕܘܬܐ ܒܫܡܝܐ:

6 ܘ ܘܢܦܩܘ ܫܒܥܐ ܡܠܐܟܝܢ ܡܢ ܗܝܟܠܐ. ܗܢܘܢ ܕܐܝܬ ܠܗܘܢ ܫܒܥ ܡܚܘܢ: ܟܕ
ܠܒܝܫܝܢ ܟܬܢܐ ܕܟܝܐ ܘܢܗܝܪܐ. ܘܐܣܝܪܝܢ ܥܠ ܚܕܝܗܘܢ ܐܣܪܐ ܕܕܗܒܐ.

7 ܙ ܘܚܕܐ ܡܢ ܐܪܒܥ ܚܝܘܬܐ ܝܗܒܬ ܠܫܒܥܐ ܡܠܐܟܝܢ: ܫܒܥ ܙܒܘܪܝܢ ܕܡܠܝܢ
ܚܡܬܗ ܕܐܠܗܐ ܕܐܝܬܘܗܝ ܚܝܐ ܠܥܠܡ ܥܠܡܝܢ.

8 ܚ ܘܐܬܡܠܝ ܗܝܟܠܐ ܡܢ ܬܢܢܐ ܕܬܫܒܘܚܬܗ ܕܐܠܗܐ: ܘܡܢ ܚܝܠܗ. ܘܠܝܬ ܕܡܫܟܚ
ܗܘܐ ܠܡܥܠ ܠܗܝܟܠܐ: ܥܕܡܐ ܕܢܫܬܠܡܘܢ ܫܒܥ ܡܚܘܢ ܕܫܒܥܐ ܡܠܐܟܝܢ܀

18 Then another angel came forth from the altar, who had dominion over fire, and he cried with a loud voice to the one who had a sharp sickle: “Send forth your sharp sickle and harvest the clusters of the vineyard of the earth because its grapes have matured.”

19 Then the angel thrust his sickle upon the earth and harvested the vineyard of the earth and cast (them) into the great winepress of the wrath of God.

20 And the winepress was trodden outside of the city, and blood went forth from the winepress unto the bridle of the horses, over a thousand and two-hundred stades.

18 ܝܚ ܘܐܚܪܢܐ ܡܠܐܟܐ ܢܦܩ ܡܢ ܡܕܒܚܐ: ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܥܠ ܢܘܪܐ. ܘܩܪܐ
ܒܩܠܐ ܪܡܐ ܠܕܐܝܬ ܠܗ ܡܓܠܬܐ ܚܪܝܦܬܐ: ܫܕܪ ܐܝܬ ܡܓܠܬܟ ܚܪܝܦܬܐ:
ܘܩܛܘܦ ܠܣܓܘܠܐ ܕܟܪܡܗ ܕܐܪܥܐ. ܡܛܠ ܕܒܫܠ ܥܢܒܘܗܝ.

19 ܝܛ ܘܐܪܡܝ ܡܠܐܟܐ ܡܓܠܬܗ ܥܠ ܐܪܥܐ: ܘܩܛܦ ܠܟܪܡܗ ܕܐܪܥܐ: ܘܐܪܡܝ
ܒܡܥܨܪܬܐ ܪܒܬܐ ܕܚܡܬܗ ܕܐܠܗܐ.

20 ܟ ܘܐܬܕܝܫܬ ܡܥܨܪܬܐ ܠܒܪ ܡܢ ܡܕܝܢܬܐ: ܘܢܦܩ ܕܡܐ ܡܢ ܡܥܨܪܬܐ: ܥܕܡܐ
ܠܦܓܘܕܐ ܕܪܟܫܐ: ܥܠ ܐܠܦ ܘܫܬܡܐܐ ܐܣܛܕܘܢ܀

9 And another angel, a third, followed them saying with a loud voice: "He who has worshipped the creature and its image and has borne its mark on his forehead,[1]

10 even he shall drink from the wine of the wrath of the Lord,[2] which is poured without dilution into the cup of his fury. And he shall be tormented by fire and sulfur before the holy angels and before the Lamb.

11 And the smoke of their torment shall ascend forever and ever. And they, those who worship the creature and its image, and he who bears the mark of its name, shall not have refreshment day or night."

12 Here is the perseverance of the saints, those who kept the commandments of God and the faith of Jesus.[3]

13 Then I heard a voice from heaven saying: "Write: 'Blessed are the dead that pass away in our Lord from henceforth'." Yes, the Spirit says, that they might rest from their labors.[4]

14 And[5] behold a white cloud, and on the cloud was sitting one like[6] a human, and he had on his head a crown of gold, and in his hand a sharp sickle.

15 And another angel came out of the temple and cried with a loud voice to the one sitting on the cloud: "Send forth your sickle and harvest, for the hour for harvesting has arrived."

16 So the one sitting on the cloud thrust his sickle upon the earth and the earth was harvested.

17 Then another angel came forth from the temple that is in heaven, and with him was a sharp sickle.

---

[1] 'on his forehead': the Greek adds: 'or on his hand'. Compare Revelation 20:4 and 13:16.

[2] 'the Lord': the Greek reads 'God'.

[3] 'the faith of Jesus': the phrase means the faith in Jesus, the faith the object of which is Jesus.

[4] 'labors': the Greek adds: 'for their works follow after them'.

[5] 'And': the Greek reads: 'Then I looked and' (καὶ εἶδον) instead of 'And'. However, the Greek manuscript Sinaiticus also omits these words in agreement with the Syriac. See http://www.codexsinaiticus.org/ for the Greek manuscript Sinaiticus, quire 90, folio 6, verso, which contains the verse in question.

[6] 'like': the Syriac noun ܕܡܘܬܐ 'likeness' here functions as a preposition.

9 ܛ ܘܐܚܪܢܐ ܡܠܐܟܐ ܕܬܠܝܬܝܐ ܢܦܩ ܒܬܪܗܘܢ ܟܕ ܐܡܪ: ܒܩܠܐ ܪܡܐ: ܐܝܢܐ ܕܣܓܕ
ܠܚܝܘܬܐ ܘܠܨܠܡܗ: ܘܢܣܒ ܪܘܫܡܗ ܒܝܬ ܥܝܢܘܗܝ:

10 ܝ ܐܦ ܗܘ ܢܫܬܐ ܡܢ ܚܡܪܐ ܕܚܡܬܗ ܕܐܠܗܐ: ܕܡܙܝܓ ܕܠܐ ܚܠܛܐ ܒܟܣܐ
ܕܪܘܓܙܗ. ܘܢܫܬܢܩ ܒܢܘܪܐ ܘܒܟܒܪܝܬܐ: ܩܕܡ ܡܠܐܟܐ ܩܕܝܫܐ ܘܩܕܡ ܐܡܪܐ.

11 ܝܐ ܘܬܢܢܐ ܕܬܫܢܝܩܗܘܢ ܠܥܠܡ ܥܠܡܝܢ ܢܣܩ. ܘܠܝܬ ܠܗܘܢ ܢܝܚܐ ܐܝܡܡܐ
ܘܠܠܝܐ: ܐܝܠܝܢ ܕܣܓܕܝܢ ܠܚܝܘܬܐ ܘܠܨܠܡܗ: ܘܠܡܢ ܕܢܣܒ ܪܘܫܡܐ
ܕܫܡܗ.

12 ܝܒ ܗܪܟܐ ܐܝܬܝܗ ܡܣܝܒܪܢܘܬܐ ܕܩܕܝܫܐ: ܐܝܠܝܢ ܕܢܛܪܝܢ ܦܘܩܕܢܘܗܝ ܕܐܠܗܐ
ܘܗܝܡܢܘܬܗ ܕܝܫܘܥ.

13 ܝܓ ܘܫܡܥܬ ܩܠܐ ܡܢ ܫܡܝܐ ܕܐܡܪ ܟܬܘܒ: ܛܘܒܝܗܘܢ ܠܡܝܬܐ ܐܝܠܝܢ ܕܡܝܬܝܢ
ܒܡܪܢ ܡܢ ܗܫܐ. ܐܝܢ ܐܡܪ ܪܘܚܐ: ܕܢܬܢܝܚܘܢ ܡܢ ܥܡܠܝܗܘܢ܀

14 ܝܕ ܘܗܐ ܥܢܢܐ ܚܘܪܬܐ. ܘܥܠ ܥܢܢܐ ܝܬܒ ܕܕܡܘܬܐ ܕܒܪܢܫܐ. ܘܐܝܬ ܠܗ ܥܠ
ܪܫܗ ܟܠܝܠܐ ܕܕܗܒܐ. ܘܥܠ ܐܝܕܗ ܡܓܠܬܐ ܚܪܝܦܬܐ.

15 ܝܗ ܘܐܚܪܢܐ ܡܠܐܟܐ ܢܦܩ ܡܢ ܗܝܟܠܐ: ܘܩܥܐ ܒܩܠܐ ܪܡܐ ܠܕܝܬܒ ܥܠ ܥܢܢܐ: ܫܕܪ
ܡܓܠܬܟ ܘܚܨܘܕ: ܡܛܠ ܕܐܬܬ ܫܥܬܐ ܠܡܚܨܕ.

16 ܝܘ ܘܐܪܡܝ ܗܘ ܕܝܬܒ ܥܠ ܥܢܢܐ ܡܓܠܬܗ ܥܠ ܐܪܥܐ: ܘܐܬܚܨܕܬ ܐܪܥܐ.

17 ܝܙ ܘܐܚܪܢܐ ܡܠܐܟܐ ܢܦܩ ܡܢ ܗܝܟܠܐ ܕܒܫܡܝܐ. ܘܠܗ ܐܦ ܡܓܠܬܐ ܚܪܝܦܬܐ.

Chapter 14

1 Then I saw and behold the Lamb was standing on Mount Zion, and with him one hundred and forty-four thousand, who had his name upon them and the name of his Father written upon their forehead.

2 Then I heard a sound from heaven, like the sound of many waters and like the sound of loud thunder. The sound that I heard was like the harpist who plucks on his harps.[1]

3 And they sang as it were a new song before the throne and before the four creatures and before the saints, and no one was able to learn the song except the hundred and forty-four thousand, purchased from the earth.

4 These are they who have not defiled themselves with women, for they are virgins. These are they which follow the Lamb everywhere that he goes. These have been purchased from among mankind, the firstfruits for God and for the Lamb,

5 in whose mouth was not found deception, for they are without blemish.

6 Then I saw another angel flying in the midst of the sky, and he had with him the everlasting message to announce unto the inhabitants of the earth, and unto every nation and peoples and tribes and tongue,[2]

7 saying with a loud voice: "Fear God and give him praise because the hour of his judgment has come. And worship the one who made the heavens and the earth and the sea and the springs of water."

8 And another, a second,[3] was following him and saying: "Babylon the great has fallen, has fallen, she who made all the nations drink from[4] the wrath of her fornication."

---

[1] 'like the harpist who plucks on his harps': the Greek has plurals, reading: 'like the harpists who pluck on their harps'.

[2] 'and unto every nation and peoples and tribes and tongue': Greek: 'unto every nation and tribe and tongue and people'.

[3] 'second': many Greek manuscripts add: 'angel'.

[4] 'from': the Greek adds: 'the wine of'.

ܩܦܠܐܘܢ: ܝܕ.

1 ܐ ܘܚܙܝܬ ܘܗܐ ܐܡܪܐ ܩܐܡ ܥܠ ܛܘܪܐ ܕܨܗܝܘܢ: ܘܥܡܗ ܡܐܐ ܘܐܪܒܥܝܢ ܘܐܪܒܥܐ
ܐܠܦܝܢ ܕܐܝܬ ܠܗܘܢ ܫܡܗ ܘܫܡܐ ܕܐܒܘܗܝ ܟܬܝܒ ܥܠ ܒܝܬ
ܥܝܢܝܗܘܢ.

2 ܒ ܘܫܡܥܬ ܩܠܐ ܡܢ ܫܡܝܐ ܐܝܟ ܩܠܐ ܕܡܝܐ ܣܓܝܐܐ: ܘܐܝܟ ܩܠܐ ܕܪܥܡܐ ܪܒܐ. ܩܠܐ
ܐܝܢܐ ܕܫܡܥܬ: ܐܝܟ ܩܝܬܪܘܕܐ ܕܢܩܫ ܒܩܝܬܪܘܬܗܘܢ.

3 ܓ ܘܡܫܒܚܝܢ ܐܝܟ ܬܫܒܘܚܬܐ ܚܕܬܐ ܩܕܡ ܟܘܪܣܝܐ: ܘܩܕܡ ܐܪܒܥ ܚܝܘܢ ܘܩܕܡ
ܩܫܝܫܐ. ܘܠܐ ܐܢܫ ܐܬܡܨܝ ܠܡܠܦܗ ܠܬܫܒܘܚܬܐ. ܐܠܐ ܐܢ ܡܐܐ ܘܐܪܒܥܝܢ
ܘܐܪܒܥܐ ܐܠܦܝܢ ܕܙܒܝܢ ܡܢ ܐܪܥܐ.

4 ܕ ܗܠܝܢ ܐܢܘܢ: ܐܝܠܝܢ ܕܥܡ ܢܫܐ ܠܐ ܐܬܛܢܦܘ. ܒܬܘܠܐ ܓܝܪ ܐܝܬܝܗܘܢ. ܗܠܝܢ
ܕܢܩܦܝܢ ܠܐܡܪܐ ܟܠ ܟܪ ܕܐܙܠ. ܗܠܝܢ ܐܙܕܒܢܘ ܡܢ ܐܢܫܐ: ܪܫܝܬܐ ܠܐܠܗܐ
ܘܠܐܡܪܐ.

5 ܗ ܘܒܦܘܡܗܘܢ ܠܐ ܐܫܬܟܚܬ ܕܓܠܘܬܐ. ܕܠܐ ܡܘܡ ܓܝܪ ܐܢܘܢ܀

6 ܘ ܘܚܙܝܬ ܐܚܪܢܐ ܡܠܐܟܐ ܕܦܪܚ ܒܡܨܥܬ ܫܡܝܐ: ܘܐܝܬ ܠܗ ܥܠܘܗܝ ܣܒܪܬܐ
ܕܠܥܠܡ. ܠܡܣܒܪܘ ܥܠ ܝܬܒܝ ܐܪܥܐ: ܘܥܠ ܟܠ ܥܡ ܘܐܡܘܢ ܘܠܫܢܝܢ
ܘܥܡܡ:

7 ܙ ܟܕ ܐܡܪ ܒܩܠܐ ܪܒܐ: ܕܕܚܠܘ ܡܢ ܐܠܗܐ: ܘܗܒܘ ܠܗ ܬܫܒܘܚܬܐ. ܡܛܠ ܕܐܬܬ
ܫܥܬܐ ܕܕܝܢܗ. ܘܣܓܘܕܘ ܠܕܥܒܕ ܫܡܝܐ ܘܐܪܥܐ ܘܝܡܐ ܘܡܒܘܥܐ ܕܡܝܐ.

8 ܚ ܘܐܚܪܢܐ ܕܬܪܝܢ ܢܩܦ ܗܘܐ ܠܗ ܘܐܡܪ: ܢܦܠܬ ܢܦܠܬ ܒܒܝܠ ܪܒܬܐ: ܐܝܕܐ
ܕܡܢ ܚܡܬܐ ܕܙܢܝܘܬܗ. ܐܫܩܝܬ ܠܟܠܗܘܢ ܥܡܡܐ.

18 Here is wisdom. Now let the one in whom is discernment calculate the number of the creature, for it is the number of a man, six hundred, sixty-six.

18 ܝܚ ܦܘܪܩܳܐ ܐܰܠܳܗܳܐ ܡܫܰܡܠܝܳܐ. ܘܫܰܪܳܐ ܒܶܗ ܦܘܢܳܐ: ܢܶܫܒܚܽܘܗ̱ܝ ܠܡܫܝܚܳܐ ܕܡܫܬܘܕܝܳܐ.
ܡܫܝܚܳܐ ܗ̱ܘ ܡܠܶܟ ܕܒܪܝܬܳܐ. ܫܠܡܬܐ ܬܫܠܡ ܘܫܠܡ ❖

11 Then I saw another creature coming up from the earth, and it had two horns, and was like a lamb, but was speaking like a dragon.

12 And it will exercise[1] all the dominion of the first creature before it, and it will make[2] the earth and all that dwell in it to[3] worship the first creature, whose deadly wound had been healed.

13 And it will perform[4] great signs that it might make fire descend from heaven unto earth before people.

14 And it will lead astray[5] the inhabitants of the earth through the signs which were given it to perform before the creature, saying to those who dwell upon the earth to make an image for the creature that had a sword wound and revived.

15 And it was given to it to give breath to the image of the creature,[6] and to cause all who will not worship the image of the creature to be killed.

16 And it shall cause all the small and the great, the rich and the poor, the masters and the slaves that a mark should be given to them on their right hands[7] or on their forehead,

17 so that no one might buy or sell again except the one has the sign of the name of the creature or the number of its name upon him.

---

[1] 'it will exercise': the Syriac reads the future tense ποιήσει 'it will exercise' with some Greek manscripts over against the present tense ποιεῖ 'it exercises'.

[2] 'it will make': the Syriac reads the future tense ποιήσει 'it will make' with some Greek manscripts over against the present tense ποιεῖ 'it makes'.

[3] 'to': the translator renders the ἵνα clause by a clause opening with *waw*.

[4] 'it will perform': the Syriac reads the future tense ποιήσει 'it will perform' with some Greek manscripts over against the present tense ποιεῖ 'it performs'.

[5] 'it will lead astray': the Syriac reads the future tense πλανήσει 'it will lead astray', unattested in any extant Greek manscript, over against the present tense πλανᾷ 'it leads astray'.

[6] 'creature': many Greek manuscripts add: 'that the image of the creature should even speak' (ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου). However, several Greek manuscripts (R. H. Charles) omit the phrase as does the Syriac. The Greek source text of the Syriac omitted this phrase by homoioarkton, the scribe skipping from the first τοῦ θηρίου (ܕܚܝܘܬܐ) (of three) to the second.

[7] 'hands': the Greek reads the singular 'hand'.

11 ܝܐ ܘܫܪܟ ܡ̈ܢܘܬܐ ܐܚܪ̈ܢܝܬܐ ܕܗܠܟܬܐ ܡܢ ܐܘܪܚܐ: ܘܐܡܪ ܗܘܐ ܠܗ ܢܐܘܪ̈ܝܐ ܩܪܝܒ.
ܘܕܚܝܠܐ ܠܐܡܪܐ. ܘܡܫܟܚܠܐ ܗܘܬ ܐܝܟ ܢܐܣܝܐ.

12 ܝܒ ܘܡܘܠܟܢܝܐ ܕܡ̈ܢܘܬܐ ܡܪ̈ܟܒܬܐ ܩܕܡܘܗܝ ܢܐܚܕܝܢ ܡܪܟܒܬܗܘܢ. ܘܐܚܕܝܢ ܠܐܘܪܚܐ
ܘܟܪܟܝܢ ܠܗ: ܘܢܦܩܝܢܗܘܢ ܠܡ̈ܢܘܬܐ ܡܪ̈ܟܒܬܐ ܗܘ ܕܐܬܡܠܟܬ ܡܢܘܬܐ
ܕܡܘܬܗ.

13 ܝܓ ܘܐܚܕܝܢ ܐܬܘܬܐ ܘܬܘܪܟܐ: ܐܡܝܢܐ ܕܢܗܘܐ ܐܚܕܝܢ ܠܡܢܝܢ ܡܢ ܡܢܝܢܐ ܟܠ ܐܘܪܚܐ
ܡܛܘ ܒܫ̈ܢܝܢܐ.

14 ܝܕ ܘܐܝܟܢܐ ܟܪܟܝܢ ܟܠ ܐܘܪܚܐ: ܒܝܢ ܐܬܘܬܐ ܕܐܬܝܗܒ ܠܗ ܠܡܢܝܢ ܡܛܘ
ܡܢܘܬܐ. ܠܡܠܐܡܢ ܟܪܟܝܢ ܟܠ ܐܘܪܚܐ: ܠܡܢܝܢ ܙܒܢܐ ܠܡ̈ܢܘܬܐ ܐܚܪܐ
ܕܐܡܪ ܠܗ ܡܢܘܬܐ ܕܡܢܝܢܐ ܘܫܠܡ.

15 ܝܗ ܘܐܬܝܗܒ ܠܗ ܕܢܐܙܠ ܘܗܘܐ ܒܙܒܢܐ ܕܡ̈ܢܘܬܐ: ܘܐܚܕܝܢ ܕܟܠ ܕܠܐ ܢܦܩܘܢܗܘܢ
ܠܗ ܒܙܒܢܐ ܕܡ̈ܢܘܬܐ. ܢܬܡܛܠܘܢ.

16 ܝܘ ܘܐܚܕܝܢ ܠܟܠܗܘܢ ܕܒܘܪܐ ܘܬܘܪܟܐ: ܟܠܡܪܐ ܘܡܫܩܦܢܐ: ܡܪ̈ܝܐ ܘܥܒ̈ܕܐ:
ܕܢܬܝܗܒ ܠܗܘܢ ܫܘܡܐ ܟܠ ܐܝܕܝܗܘܢ ܕܝܡܝܢܐ. ܐܘ ܟܠ ܩܕܡ ܒܝܬܗܘܢ:

17 ܝܙ ܕܠܐ ܐܢܫ ܢܙܒܢ ܐܘ ܢܙܒܢ ܢܘܢ: ܐܠܐ ܐܝܢܐ ܕܐܡܪ ܠܟܠܗܘܢ ܫܘܡܐ ܕܫܡܐ ܕܡ̈ܢܘܬܐ
ܐܘ ܡܢܝܢܐ ܕܫܡܗ.

Chapter 13

1 And I saw a creature rising from the sea that had ten horns and seven heads and upon its horns ten crowns and upon its heads the name of blasphemy.

2 And the creature that I saw was like a leopard, and its feet like those of a bear, and its mouth like that of lions, and the dragon gave it his power and his throne and great dominion,

3 and one of its heads was as beaten to death, but its deadly wound was healed, and the whole earth marvelled after the creature.

4 And they worshipped the dragon that gave dominion to the creature, and they worshipped the creature saying: "Who is like this creature, and who is able to fight with it?"

5 And a mouth speaking great things and blasphemy was given to it, and dominion to function forty-two months was given to it.

6 And it opened its mouth to blaspheme before God, to blaspheme the Name[1] and the dwelling of those who dwell in heaven.[2]

7 And there was given to it to make war with the saints and to conquer them, and dominion was given to it over all tribes and peoples and tongues and nations.

8 And all the inhabitants of the earth, those who are not written in the book of life of the Lamb slain before the foundations of the world,[3] shall worship it.

9 Let whoever has ears hear.

10 The one who leads into captivity shall go into captivity, and the one who kills by the sword shall be killed by the sword. Here is the faith and perseverance[4] of the saints.

---

[1] 'the Name': the Greek reads 'his name'.

[2] 'the dwelling of those who dwell in heaven': the Greek reads 'his dwelling, those who dwell in heaven'.

[3] 'the Lamb slain before the foundations of the world': the vicarious, sacrificial death of Jesus for the sins of the world was foreordained by God in his eternal counsels.

[4] 'faith and perseverance': the Greek reads the reverse order 'perseverance and faith'.

ܩܦܠܐܘܢ: ܝܓ.

1 ܐ ܘܚܙܝܬ ܕܣܠܩܐ ܚܝܘܬܐ ܡܢ ܝܡܐ: ܕܐܝܬ ܠܗ ܥܣܪ ܩܪ̈ܢܢ ܘܫܒܥ ܪ̈ܫܝܢ. ܘܥܠ ܩܪ̈ܢܬܗ ܥܣܪܐ ܬܐܓܝܢ. ܘܥܠ ܪ̈ܫܝܗ ܫܡܐ ܕܓܘܕܦܐ.

2 ܒ ܘܚܝܘܬܐ ܗܝ ܕܚܙܝܬ: ܕܡܘܬܐ ܗܘܬ ܕܢܡܪܐ. ܘܪ̈ܓܠܝܗ ܐܝܟ ܕܕܒܐ. ܘܦܘܡܗ ܐܝܟ ܕܐܪ̈ܝܘܬܐ. ܘܝܗܒ ܠܗ ܬܢܝܢܐ ܚܝܠܗ ܘܟܘܪܣܝܗ ܘܫܘܠܛܢܐ ܪܒܐ.

3 ܓ ܘܚܕܐ ܡܢ ܪ̈ܫܝܗ ܐܝܟ ܢܩܝܠܬܐ ܠܡܘܬܐ. ܘܡܚܘܬܐ ܕܡܘܬܗ ܐܬܐܣܝܬ. ܘܐܬܕܡܪܬ ܟܠܗ ܐܪܥܐ ܒܬܪ ܚܝܘܬܐ.

4 ܕ ܘܣܓܕܘ ܠܬܢܝܢܐ ܕܝܗܒ ܫܘܠܛܢܐ ܠܚܝܘܬܐ. ܘܣܓܕܘ ܠܚܝܘܬܐ ܠܡܐܡܪ: ܡܢܘ ܕܕܡܐ ܠܚܝܘܬܐ ܗܕܐ. ܘܡܢܘ ܡܫܟܚ ܠܡܩܪܒܘ ܥܡܗ.

5 ܗ ܘܐܬܝܗܒ ܠܗ ܦܘܡܐ ܕܡܡܠܠ ܪ̈ܘܪܒܬܐ ܘܓܘܕܦܐ. ܘܐܬܝܗܒ ܠܗ ܫܘܠܛܢܐ ܠܡܥܒܕ ܝܪ̈ܚܐ ܐܪܒܥܝܢ ܘܬܪܝܢ.

6 ܘ ܘܦܬܚܬ ܦܘܡܗ ܠܡܓܕܦܘ ܩܕܡ ܐܠܗܐ. ܕܬܓܕܦ ܫܡܗ ܘܡܫܟܢܗ ܕܐܝܠܝܢ ܕܫܪܝܢ ܒܫܡܝܐ.

7 ܙ ܘܐܬܝܗܒ ܠܗ ܠܡܥܒܕ ܩܪܒܐ ܥܡ ܩܕܝܫܐ. ܘܠܡܙܟܐ ܐܢܘܢ. ܘܐܬܝܗܒ ܠܗ ܫܘܠܛܢܐ ܥܠ ܟܠܗܘܢ ܫܪ̈ܒܬܐ ܘܐܡܘ̈ܬܐ ܘܠܫ̈ܢܐ ܘܥܡ̈ܡܐ.

8 ܚ ܘܢܣܓܕܘܢ ܠܗ ܟܠܗܘܢ ܥܡܘܪ̈ܝ ܐܪܥܐ: ܗܢܘܢ ܐܝܠܝܢ ܕܠܐ ܟܬܝܒܝܢ ܒܟܬܒܐ ܕܚ̈ܝܐ: ܗܘ ܕܐܡܪܐ ܩܛܝܠܐ ܡܢ ܬܪܡܝܬܗ ܕܥܠܡܐ.

9 ܛ ܡܢ ܕܐܝܬ ܠܗ ܐܕܢܐ ܢܫܡܥ.

10 ܝ ܡܢ ܕܒܫܒܝܐ ܡܘܒܠ: ܒܫܒܝܐ ܐܙܠ. ܘܐܢܐ ܕܒܣܝܦܐ ܩܛܠ: ܒܣܝܦܐ ܢܬܩܛܠ. ܗܪܟܐ ܗܝ ܗܝܡܢܘܬܐ ܘܡܣܝܒܪܢܘܬܐ ܕܩܕܝܫܐ܀

10 Then I heard a loud voice from heaven that said: "Behold there has come about the deliverance and the power, even the kingdom of our God,[1] for the Denouncer of our brothers, who was denouncing them night and day before our God, has been cast down."

11 And they overcame by the blood of the Lamb and by the word of his testimony, and they did not love their lives[2] unto death.

12 Therefore, rejoice, O heavens, and you that dwell in them. Woe to the earth and to the sea because the Accuser descends to them, he who has great wrath, knowing that he has little time.

13 And when the dragon saw that he was cast upon the earth, he pursued the woman who gave birth to the male.

14 And two wings of a great eagle were given to the woman that she might fly to the wilderness, to her place, to be nourished there a time, times, and a half of time from before the face of the serpent.

15 And the serpent spewed water like a river out of its mouth after the women that he might make her be carried away by the water.

16 And the earth helped the woman, and the earth opened its mouth and swallowed the river that the dragon had spewed from its mouth.

17 And the dragon became angry at the woman and came to make battle with the rest of her seed, those who keep the commandments of God and have the testimony of Jesus.

18 And I stood on the sand of the sea.

---

1 'our God': the Greek adds 'and the authority of his Christ'.

2 'their lives': or 'themselves'.

10 ܝ ܘܫܡܥܬ ܩܠܐ ܪܒܐ ܡܢ ܫܡܝܐ ܕܐܡܪ. ܗܐ ܗܘܐ ܦܘܪܩܢܐ ܘܚܝܠܐ ܘܡܠܟܘܬܐ
ܕܐܠܗܢ: ܕܐܬܪܡܝ ܩܛܝܓܪܐ ܕܐܚܝܢ ܗܘ ܕܡܩܛܪܓ ܗܘܐ ܠܗܘܢ: ܒܐܝܡܡܐ ܘܒܠܠܝܐ
ܩܕܡ ܐܠܗܢ.

11 ܝܐ ܘܗܢܘܢ ܙܟܘ ܒܕܡܐ ܕܐܡܪܐ: ܘܒܝܕ ܡܠܬܐ ܕܣܗܕܘܬܗ. ܘܠܐ ܐܚܒܘ ܢܦܫܗܘܢ
ܥܕܡܐ ܠܡܘܬܐ.

12 ܝܒ ܡܛܠ ܗܢܐ ܫܡܝܐ ܐܬܦܨܚܘ ܘܐܝܠܝܢ ܕܒܗܘܢ ܥܡܪܝܢ. ܘܝ ܠܐܪܥܐ ܘܠܝܡܐ: ܥܠ
ܕܢܚܬ ܐܟܠܩܪܨܐ ܠܘܬܟܘܢ: ܟܕ ܐܝܬ ܠܗ ܚܡܬܐ ܪܒܬܐ: ܟܕ ܝܕܥ ܕܩܠܝܠ
ܙܒܢܐ ܐܝܬ ܠܗ܀

13 ܝܓ ܘܟܕ ܚܙܐ ܬܢܝܢܐ ܕܐܬܪܡܝ ܥܠ ܐܪܥܐ: ܪܕܦ ܠܐܢܬܬܐ ܐܝܕܐ ܕܝܠܕܬ ܕܟܪܐ.

14 ܝܕ ܘܐܬܝܗܒ ܠܐܢܬܬܐ ܬܪܬܝܢ ܓܦܝܢ ܕܢܫܪܐ ܪܒܐ. ܕܬܦܪܚ ܠܡܕܒܪܐ ܠܕܘܟܬܗ:
ܠܡܬܬܪܣܝܘ ܬܡܢ ܥܕܢ ܥܕܢܝܢ ܘܦܠܓܘܬ ܥܕܢ: ܡܢ ܩܕܡ ܐܦܘܗܝ ܕܚܘܝܐ.

15 ܝܗ ܘܐܪܡܝ ܚܘܝܐ ܡܢ ܦܘܡܗ. ܒܬܪ ܐܢܬܬܐ ܡܝܐ ܐܝܟ ܢܗܪܐ: ܕܢܫܩܠܝܗ ܡܝܐ
ܢܬܒܪܝܗ.

16 ܝܘ ܘܥܕܪܬ ܐܪܥܐ ܠܐܢܬܬܐ: ܘܦܬܚܬ ܐܪܥܐ ܦܘܡܗ ܘܒܠܥܬܗ ܠܢܗܪܐ ܗܘ ܕܐܪܡܝ
ܬܢܝܢܐ ܡܢ ܦܘܡܗ.

17 ܝܙ ܘܪܓܙ ܬܢܝܢܐ ܥܠ ܐܢܬܬܐ: ܘܐܙܠ ܠܡܥܒܕ ܩܪܒܐ ܥܡ ܫܪܟܐ ܕܙܪܥܗ: ܗܢܘܢ
ܕܢܛܪܝܢ ܦܘܩܕܢܘܗܝ ܕܐܠܗܐ: ܘܐܝܬ ܠܗܘܢ ܣܗܕܘܬܗ ܕܝܫܘܥ.

18 ܝܚ ܘܩܡܬ ܥܠ ܚܠܐ ܕܝܡܐ܀

Chapter 12

1 Then a great sign appeared in heaven, a woman wrapped in the sun, with[1] the moon under her feet and a crown of twelve stars on her head,

2 and pregnant and crying out and travailing, indeed suffering painfully, that she might give birth.

3 And another sign appeared in heaven, and behold a great fiery dragon which had seven heads and ten horns, and on its heads seven crowns.

4 And its tail dragged a third of the stars that were in the heavens and cast them upon the earth. And the dragon was standing before the woman who was about to give birth that it might eat her child after she should give birth.

5 And she bore a male child who would shepherd all the nations with a rod of iron,[2] and her son was snatched away to God and to his throne.

6 And the woman fled to the wilderness where she had a place prepared by God that they should nourish her a thousand, two-hundred, and sixty days.

7 And there was war in heaven: Michael and his angels were fighting with the dragon, and the dragon and his angels fought,

8 but they did not prevail, and no place was found for them in heaven.

9 And the great dragon, that primal serpent,[3] which is called the Accuser and the Adversary, that led the whole earth astray, was cast down. Now he was cast down upon the earth, and his angels were cast down with him.

---

[1] 'with': the Syriac correlative clause is introduced by 'and', translated here by 'with'.

[2] 'shepherd … with a rod of iron': compare Psalm 2:9 and Revelation 2:27; 19:15.

[3] 'that primal serpent': the apposition 'the head' (ܪܫܐ) to 'the serpent' (ܚܘܝܐ) functions attributively and is here rendered 'primal' rather than 'chief' in view of the Greek adjective ὁ ἀρχαῖος 'the ancient' and the parallel in Revelation 20:2, where the Syriac translator rendered the identical Greek phrase as 'the ancient serpent' (ܚܘܝܐ ܩܕܡܝܐ).

ܩܦܠܐܘܢ: ܡܒ.

1 ܐ ܘܬܐܬܐ ܪܘܚܐ ܬܬܦܬܚ ܒܫܡܝܐ. ܐܝܟ ܐܬܐ ܕܡܬܚܙܝܐ ܫܡܫܐ ܘܣܗܪܐ ܬܬܚܫܟ
ܩܛܢܗ. ܘܒܟܠܠܐ ܕܡܠܟܘܬܐ ܬܬܪܚܡ ܥܠ ܪܝܫܗ.

2 ܒ ܘܒܗܝܢܐ ܘܫܡܝܐ ܘܡܫܝܚܐ ܐܝܟ ܫܡܫܢܐ ܕܐܬܐ.

3 ܓ ܘܬܬܪܡܐ ܐܬܐ ܠܡܪܬܐ ܒܫܡܝܐ. ܘܗܘܐ ܬܐܝܢܐ ܪܒܐ ܕܢܘܪܐ. ܪܐܬܐ ܠܗ ܡܠܟܐ ܪܡܫ
ܘܒܥܝܢ ܡܬܐܝܐ. ܘܟܠ ܪܡܫܘܗܝ ܡܠܟܐ ܬܟܢܝ.

4 ܕ ܘܢܚܘܬܘܢ ܟܪܘܒܐ ܠܡܠܟܘܬܐ ܕܡܠܟܐ ܕܫܡܝܐ. ܘܬܪܥܝ ܐܢܘܢ ܥܠ ܐܪܥܐ.
ܘܬܐܝܢܐ ܗܘܐ ܗܘܐ ܩܕܡ ܐܝܟ ܐܬܐ ܕܡܬܚܙܝܐ ܕܐܬܟܝ. ܕܗܘܐ ܕܟܬܒܐ ܬܬܒܟܘܢ
ܠܒܢܘܗ.

5 ܗ ܘܟܬܒܐ ܒܪܐ ܕܒܪܐ ܗܘ ܕܡܬܚܙܐ ܠܡܠܟܐ ܠܒܢܝܗܘܢ ܟܘܟܒܐ ܒܫܡܝܐ ܕܦܪܙܠܐ.
ܘܬܬܚܙܐ ܒܪܗ ܠܗܘܬ ܐܠܗܐ ܘܠܗܘܬ ܩܘܕܫܗ.

6 ܘ ܘܐܝܟܐ ܒܪܫܢܐ ܠܡܠܟܘܬܐ: ܐܬܪ ܪܐܬܐ ܗܘܐ ܠܗ ܢܦܫ ܪܘܚܐ ܕܡܬܚܙܝܐ ܡܢ
ܐܠܗܐ: ܕܬܬܪܥܘܢܗ ܢܦܫܢ ܐܠܟ ܘܡܬܐܝܢ ܘܡܢܟܝܢ܀

7 ܙ ܘܗܘܐ ܡܠܟܐ ܒܫܡܝܐ. ܡܫܬܐܠ ܘܡܠܐܟܘܗܝ ܡܬܚܙܝܢ ܥܡ ܢܐܝܢܐ: ܘܬܐܝܢܐ
ܘܡܠܐܟܘܗܝ ܐܡܪܝܢ

8 ܚ ܘܠܐ ܐܬܡܪܚܘ. ܘܠܐ ܐܬܪܐ ܐܫܬܟܚ ܠܗܘܢ ܒܫܡܝܐ.

9 ܛ ܘܐܬܪܡܝ ܬܐܝܢܐ ܪܒܐ ܗܘ ܢܘܢܐ: ܪܡܫܐ ܗܘ ܕܡܬܩܪܐ ܐܟܠܩܪܨܐ ܘܣܛܢܐ. ܗܘ
ܕܐܛܥܝ ܠܟܠܗ ܐܪܥܐ ܘܐܬܪܡܝ ܥܠ ܐܪܥܐ ܘܡܠܐܟܘܗܝ ܥܡܗ ܐܬܪܡܝܘ.

18 And the nations became angry, but your wrath has come, and the time of the dead that they should be judged. And you shall give a reward to your servants the prophets and to the saints, even to those who love your name, to the small with the great, and you shall destroy those who destroyed the earth."

19 And the temple was opened in heaven, and the ark of his covenant was seen in the temple, and there were flashes of lightning and thunderclaps and voices[1] and an earthquake and large hail.

[1] 'voices': or 'sounds' or 'rumblings'.

18 ܝܚ ܘܥܡ̈ܡܐ ܪܓܙܘ. ܘܐܬܐ ܪܘܓܙܟ ܘܙܒܢܐ ܕܡܝ̈ܬܐ ܕܢܬܕܝܢܘܢ. ܘܬܬܠ ܐܓܪܐ
ܠܥܒ̈ܕܝܟ ܢܒܝ̈ܐ: ܘܠܩܕܝ̈ܫܐ ܘܠܕܚ̈ܠܝ ܫܡܟ. ܠܙܥܘܪ̈ܐ ܥܡ ܪܘܪ̈ܒܐ. ܘܬܚܒܠ
ܠܐܝܠܝܢ ܕܡܚܒܠܝܢ ܠܐܪܥܐ.

19 ܝܛ ܘܐܬܦܬܚ ܗܝܟܠܐ ܒܫܡܝܐ: ܘܐܬܚܙܝܬ ܩܒܘܬܐ ܕܕܝܬܩܐ ܕܝܠܗ ܒܗܝܟܠܐ. ܘܗܘܘ
ܒܪ̈ܩܐ ܘܪ̈ܥܡܐ ܘܩܠ̈ܐ ܘܙܘܥܐ ܘܒܪܕܐ ܪܒܐ܀

10 And the inhabitants of the earth shall be glad concerning them and shall rejoice, and they shall send gifts to one another because of the two prophets that tormented the inhabitants of the earth.[1]

11 And after three and a half days a living spirit from God entered into them, and they stood on their feet, and a spirit of life fell on them,[2] and great fear came on those that were watching them.

12 And they heard a loud voice from heaven saying to them: "Come up here." And they went up to heaven in a cloud, while their enemies gazed at them.

13 And at that hour there was a great earthquake, and one in ten of the city fell, and seven thousand names of men[3] were killed by the earthquake, and the rest were in fear, and gave praise to God who is in heaven.

14 Behold two woes have[4] gone and behold a third woe is coming quickly.

15 The the seventh angel sounded and there were loud voices in the heavens saying: "The kingdom of the world has become of our God[5] and of his Messiah, and he has begun reigning[6] forever and ever."

16 Then the twenty-four elders, who were sitting before God on their thrones, fell on their faces and worshipped God,

17 saying: "We thank you, O Lord God, ruler of all, who is and was, because you have assumed your great power and begun reigning.

---

1 'because of the two prophets that tormented the inhabitants of the earth': the Greek reads: 'because these two prophets tormented the inhabitants of the earth'.

2 'and a spirit of life fell on them': the Greek lacks this sentence.

3 'names of men': the Syriac mirrors the Greek ὀνόματα ἀνθρώπων 'names of men'.

4 'Behold two woes have': the Greek reads 'The second woe has'.

5 'God': the Greek reads 'Lord'. However, two Greek manuscripts, 2015 and 2020 (R. H. Charles), agree with the Syriac.

6 'he has begun reigning': Greek manuscripts attest both the future tense 'he will reign' (βασιλεύσει) and the present tense 'he reigns' or 'he has begun reigning' (βασιλεύει). Compare 1 Kings 15:1, where the Syriac suffix conjugation ܐܡܠܟ and the Greek present tense βασιλεύει both express inchoative aspect, 'he began reigning'.

10 ܝ ܘܡܠܟܘܬܗ ܕܐܪܥܐ ܢܣܒܘܢ ܚܠܦܝܗܘܢ ܘܢܬܦܪܫܘܢ. ܘܡܫܘܚܬܐ ܢܦܪܘܢ ܠܟܢܫܪܐ.
ܡܛܠ ܕܐܬܝܢ ܕܝܢܝ ܕܡܢܗܘܢ ܠܡܠܟܘܬܗ ܕܐܪܥܐ.

11 ܝܐ ܘܡܢ ܒܬܪ ܕܐܬܝܢ ܢܬܦܢܘܢ ܘܢܫܬܒܩܘܢ: ܘܢܚܙܐ ܚܝܠܐ ܡܢ ܐܠܗܐ ܢܦܠ ܥܠܝܗܘܢ.
ܘܢܩܘܡ ܥܠ ܪܝܫܗܘܢ. ܘܢܚܙܐ ܕܪܚܡܐ ܢܦܫܗ ܠܒܢܝܗܘܢ. ܘܢܬܠܘܢ ܫܘܒܚܐ
ܗܘܝܘ ܥܠ ܐܝܠܝܢ ܕܥܒܕ ܠܗܘܢ.

12 ܝܒ ܘܢܣܒܘܢ ܟܠܗ ܪܒܘ ܡܢ ܡܠܟܐ ܕܐܡܪ ܠܗܘܢ: ܗܘܝܘ ܠܒܐ. ܘܢܫܡܥܘܢ ܠܡܠܟܐ
ܪܒܝܐ. ܘܢܩܪܘܢ ܒܗܘܢ ܒܟܠ ܪܒܘܬܗܘܢ.

13 ܝܓ ܘܒܬܪܟܢ ܗܘ ܗܘܐ ܪܘܚܐ ܪܒܐ. ܘܡܢ ܡܢ ܫܡܝܐ ܕܢܩܕܫܘܢ ܒܟܠܗ ܘܐܬܩܛܠܘ
ܒܪܘܚܐ ܩܕܝܫܐ ܕܒܢܝ ܐܪܒܥܐ ܦܢܝܬܐ. ܘܕܡܘܬܐ ܗܘܐ ܒܪܚܡܬܐ ܘܫܘܒܚܐ
ܠܡܫܝܚܐ ܠܐܠܗܐ ܕܒܫܡܝܐ܀

14 ܝܕ ܗܐ ܐܬܝܢ ܗܘ ܐܠܗܢ. ܘܗܘܐ ܗܘ ܕܐܬܚܙܝ ܐܝܟ ܡܚܙܝܐ܀

15 ܝܗ ܘܡܠܐܟܐ ܕܫܡܝܐ ܐܬܘ: ܘܗܘܘ ܟܠܗ ܪܘܚܐ ܒܫܡܝܐ ܕܐܡܪܝܢ: ܗܘܝܘ ܡܠܟܘܬܗ
ܕܡܠܟܐ ܕܐܠܗܐ ܘܕܡܫܝܚܗ: ܘܐܡܪܝܢ ܠܟܠܢ ܠܥܠܡ.

16 ܝܘ ܘܢܫܡܥܘܢ ܘܐܪܥܐ ܫܡܝܐ ܐܝܟ ܕܡܢ ܐܠܗܐ ܢܬܟܪܝ ܥܠ ܩܘܪܒܢܘܬܗܘܢ:
ܢܦܠܘܢ ܥܠ ܐܦܝܗܘܢ ܘܢܣܓܕܘܢ ܠܐܠܗܐ

17 ܝܙ ܠܡܐܡܪ: ܡܘܕܝܢ ܠܟ ܡܪܝܐ ܐܠܗܐ ܐܚܝܕ ܟܠ. ܕܐܝܬܘܗܝ ܘܐܝܬܘܗܝ ܗܘܐ.
ܕܢܣܒܬ ܒܚܝܠܟ ܪܒܐ ܘܐܡܠܟܬ.

Chapter 11

1 Then a reed like a staff[1] was given to me, and the angel was standing and saying: "Rise and measure the temple of God and the altar and those that are worshipping in it.

2 But the court that is outside the temple leave out and do not measure it, because it has been given to the nations, and they shall trample the holy city forty-two months.

3 And I will allow my two witnesses to prophesy a thousand, two-hundred, and sixty days, wrapped with sackcloth."

4 These are the two olive trees and the two lampstands that stand before the Lord of all the earth.

5 And whoever seeks to harm them, fire shall come forth from their mouth and devour their enemies, and whoever wishes to harm them. In this manner it is necessary for them[2] to be killed.

6 And these have power to shut up the heavens that rain might not descend in the days of their prophecy, and they have power to turn water into blood and to smite the earth with all kinds of plagues as often as they want.

7 And when they have finished their testimony, the creature that ascends from the sea shall make war with them, and overcome them, and kill them.

8 And their corpses (shall lie) on the streets of the great city that is called spiritually Sodom[3] and Egypt, where their Lord was crucified.

9 And some of the peoples and tribes and tongues and nations shall see their corpses three days and a half, and they shall not allow their corpses to be put in tombs.

---

[1] 'like a staff': the translator uses the noun ܕܡܘܬܐ like a preposition in combination with ܕ introducing a noun (here, the noun ܫܒܛܐ) to reflect the Greek ὅμοιος ῥάβδῳ.

[2] 'for them': the Syriac read the plural pronoun αὐτοὺς after δεῖ as in a few Greek witnesses as over against the singular αὐτὸν. The plural antecedent may refer to the prophets (see verse 7).

[3] 'Sodom': the prophet Isaiah calls the rulers of Jerusalem the rulers of Sodom because of their sin (Isaiah 1:10).

ܩܦܠܐܘܢ: ܝܐ.

1 ܐ ܘܐܬܝܗܒ ܠܝ ܩܢܝܐ ܕܕܡܐ ܠܫܒܛܐ. ܘܩܐܡ ܗܘܐ ܡܠܐܟܐ ܘܐܡܪ. ܩܘܡ ܘܡܫܘܚ
ܠܗܝܟܠܐ ܕܐܠܗܐ: ܘܠܡܕܒܚܐ ܘܠܐܝܠܝܢ ܕܣܓܕܝܢ ܒܗ.

2 ܒ ܘܠܕܪܬܐ ܕܠܓܘ ܡܢ ܗܝܟܠܐ: ܐܦܩ ܡܢ ܠܒܪ ܘܠܐ ܬܡܫܚܝܗ̇. ܡܛܠ
ܕܐܬܝܗܒܬ ܠܥܡܡܐ. ܘܠܡܕܝܢܬܐ ܩܕܝܫܬܐ ܢܕܘܫܘܢ ܝܪܚܐ ܐܪܒܥܝܢ ܘܬܪܝܢ.

3 ܓ ܘܐܬܠ ܠܬܪܝܢ ܣܗܕܝ ܠܡܬܢܒܝܘ: ܝܘܡܝܢ ܐܠܦ ܘܡܐܬܝܢ ܘܫܬܝܢ ܟܕ
ܠܒܝܫܝܢ ܣܩܐ.

4 ܕ ܗܠܝܢ ܐܢܘܢ ܬܪܬܝܢ ܙܝܬܝܢ ܘܬܪܬܝܢ ܡܢܪܢ ܕܩܕܡ ܡܪܐ ܕܟܠܗ̇ ܐܪܥܐ ܩܝܡܝܢ.

5 ܗ ܘܡܢ ܕܨܒܐ ܕܢܗܪ ܐܢܘܢ: ܢܘܪܐ ܢܦܩܐ ܡܢ ܦܘܡܗܘܢ ܘܐܟܠܐ ܠܒܥܠܕܒܒܝܗܘܢ.
ܘܐܢܫ ܕܨܒܐ ܕܢܗܪ ܐܢܘܢ: ܗܟܢ ܘܠܐ ܠܗܘܢ ܠܡܬܩܛܠܘ.

6 ܘ ܘܗܠܝܢ ܐܝܬ ܠܗܘܢ ܫܘܠܛܢܐ ܕܢܐܚܕܘܢ ܠܫܡܝܐ: ܕܠܐ ܢܚܘܬ ܡܛܪܐ ܒܝܘܡܬܐ
ܕܢܒܝܘܬܗܘܢ. ܘܐܝܬ ܠܗܘܢ ܫܘܠܛܢܐ ܕܢܗܦܟܘܢ ܡܝܐ ܠܕܡܐ. ܘܕܢܡܚܘܢ ܠܐܪܥܐ
ܒܟܠ ܡܚܘܢ ܟܡܐ ܕܢܨܒܘܢ.

7 ܙ ܘܡܐ ܕܫܠܡܘ ܣܗܕܘܬܗܘܢ: ܚܝܘܬܐ ܕܣܠܩܐ ܡܢ ܝܡܐ ܬܥܒܕ ܥܡܗܘܢ ܩܪܒܐ.
ܘܬܙܟܐ ܐܢܘܢ ܘܬܩܛܘܠ ܐܢܘܢ.

8 ܚ ܘܫܠܕܝܗܘܢ ܥܠ ܫܘܩܐ ܕܡܕܝܢܬܐ ܪܒܬܐ. ܐܝܕܐ ܕܡܬܩܪܝܐ ܪܘܚܢܐܝܬ ܣܕܘܡ
ܘܡܨܪܝܢ: ܐܝܟܐ ܕܡܪܗܘܢ ܐܨܛܠܒ.

9 ܛ ܘܚܙܝܢ ܡܢ ܥܡܡܐ ܘܫܪܒܬܐ ܘܠܫܢܐ ܘܥܡܡܐ ܠܫܠܕܝܗܘܢ ܬܠܬܐ ܝܘܡܝܢ
ܘܦܠܓܗ. ܘܠܫܠܕܝܗܘܢ ܠܐ ܫܒܩܝܢ ܠܡܬܬܣܡܘ ܒܩܒܪܐ.

10 So I took the little book from the hand of the angel and ate it, and there was in my mouth like sweet honey, but when I had eaten it, my belly became bitter.

11 Then he said to me: "Time[1] is given to you again to prophecy concerning many nations and peoples and tongues and kings."

[1] 'Time': the Syriac translator added the expressed subject 'time' (ܙܒܢܐ) after rendering the Greek δεῖ as ܡܘܒ, his standard translation of δεῖ (Revelation 1:1; 4:1; 11:5; 17:10; 20:3; 22:6).

10 ܝ ܘܢܣܒܬ ܠܟܬܒܘܢܐ ܡܢ ܐܝܕܗ ܕܡܠܐܟܐ ܘܐܟܠܬܗ. ܘܐܝܬ ܗܘܐ ܒܦܘܡܝ ܐܝܟ
ܕܒܫܐ ܚܠܝܐ. ܘܟܕ ܐܟܠܬܗ ܡܪܪܬ ܟܪܣܝ.

11 ܝܐ ܘܐܡܪ ܠܝ. ܙܕܩ ܠܟ ܬܘܒ ܠܡܬܢܒܝܘ ܥܠ ܥܡܡܐ ܘܐܘܡܘܬܐ
ܘܠܫܢܐ ܘܡܠܟܐ ܣܓܝܐܐ܀

Chapter 10

1 Then I saw another angel that descended from heaven, wrapped with a cloud and a rainbow[1] on his head, and his appearance was like the sun, and his feet were like pillars of fire.

2 And he had in his hand a little opened book, and he placed his right foot on the sea and (his) left on the land.

3 Then he shouted with a loud voice like a lion that roars, and when he shouted, the seven thunders spoke with their voices.

4 And when the seven thunders spoke, I was prepared to write, but I heard a voice from the seventh heaven saying: "Seal that which the seven thunders spoke and do not write it down."

5 Then the angel that I saw standing on the sea and on the dry land raised his hand[2] to heaven

6 and swore by the one who lives forever and ever, the one who created heaven and what is in it and the earth and what is in it, that time should be no more.

7 But in the days of the seventh angel, when he is about to cry out, the mystery of God will have been completed, that which he announced to his servants the prophets.[3]

8 Then I heard the voice from heaven again speaking with me and saying: "Go, take the little book that is in the hand of the angel standing on the earth and on the sea."

9 So I went to the angel, telling him to give me the little book. Then he said to me: "Take and eat it. And it shall make your belly bitter for you, but in your mouth it shall be as honey."

---

1 'a rainbow': lit. 'a bow of the sky'.

2 'his hand': the Greek reads 'his right hand'.

3 'his servants the prophets': compare the expression 'my servants the prophets' in the Old Testament (2 Kings 9:7; 17:13; Jeremiah 7:25; 26:5; 29:19; 35:15; 44:4; Ezekiel 38:17; Zechariah 1:6).

ܩܦܠܐܘܢ: ܝ.

1 ܐ ܘܚܙܝܬ ܐܚܪܢܐ ܡܠܐܟܐ ܕܢܚܬ ܡܢ ܫܡܝܐ ܘܡܥܛܦ ܥܢܢܐ. ܘܩܫܬܐ ܕܫܡܝܐ ܥܠ ܪܝܫܗ. ܘܦܪܨܘܦܗ ܐܝܟ ܫܡܫܐ: ܘܪܓܠܘܗܝ ܐܝܟ ܥܡܘܕܐ ܕܢܘܪܐ.

2 ܒ ܘܐܝܬ ܠܗ ܒܐܝܕܗ ܟܬܒܘܢܐ ܦܬܝܚܐ. ܘܣܡ ܪܓܠܗ ܕܝܡܝܢܐ ܥܠ ܝܡܐ: ܕܣܡܠܐ ܕܝܢ ܥܠ ܐܪܥܐ.

3 ܓ ܘܩܥܐ ܒܩܠܐ ܪܒܐ ܐܝܟ ܐܪܝܐ ܕܢܗܡ. ܘܟܕ ܩܥܐ ܡܠܠܘ ܫܒܥܐ ܪܥܡܝܢ ܒܩܠܝܗܘܢ.

4 ܕ ܘܟܕ ܡܠܠܘ ܫܒܥܐ ܪܥܡܝܢ: ܡܛܝܒ ܗܘܝܬ ܠܡܟܬܒ. ܘܫܡܥܬ ܩܠܐ ܡܢ ܫܡܝܐ ܕܐܡܪ: ܚܬܘܡ ܗܘ ܡܐ ܕܡܠܠܘ ܫܒܥܐ ܪܥܡܝܢ ܘܠܐ ܬܟܬܒܝܘܗܝ.

5 ܗ ܘܡܠܐܟܐ ܗܘ ܕܚܙܝܬ ܕܩܐܡ ܥܠ ܝܡܐ ܘܥܠ ܝܒܫܐ: ܐܪܝܡ ܐܝܕܗ ܠܫܡܝܐ.

6 ܘ ܘܝܡܐ ܒܗܘ ܕܚܝ ܠܥܠܡ ܥܠܡܝܢ. ܗܘ ܕܒܪܐ ܠܫܡܝܐ ܘܕܒܗ: ܘܠܐܪܥܐ ܘܕܒܗ: ܕܬܘܒ ܙܒܢܐ ܠܐ ܢܗܘܐ.

7 ܙ ܐܠܐ ܒܝܘܡܬܐ ܕܡܠܐܟܐ ܕܫܒܥܐ: ܡܐ ܕܥܬܝܕ ܠܡܙܥܩ: ܘܐܫܬܠܡ ܐܪܙܗ ܕܐܠܗܐ: ܗܘ ܕܣܒܪ ܠܥܒܕܘܗܝ ܢܒܝܐ.

8 ܚ ܘܩܠܐ ܫܡܥܬ ܡܢ ܫܡܝܐ ܬܘܒ ܕܡܡܠܠ ܥܡܝ ܘܐܡܪ. ܐܙܠ ܣܒ ܟܬܒܘܢܐ ܕܒܐܝܕܗ ܕܡܠܐܟܐ ܕܩܐܡ ܥܠ ܝܡܐ ܘܥܠ ܝܒܫܐ:

9 ܛ ܘܐܙܠܬ ܠܘܬ ܡܠܐܟܐ ܟܕ ܐܡܪ ܐܢܐ ܠܗ ܠܡܬܠ ܠܝ ܠܟܬܒܘܢܐ. ܘܐܡܪ ܠܝ ܣܒ ܘܐܟܘܠܝܗܝ ܘܢܡܪ ܠܟ ܟܪܣܟ. ܐܠܐ ܒܦܘܡܟ ܢܗܘܐ ܐܝܟ ܕܒܫܐ.

21 Nor did they repent from their murders nor from their sorceries nor from their fornication.[1]

[1] 'fornication': the Greek adds a fourth category: 'nor from their thefts'. The third century Greek manuscript p^{47} agrees with the Syriac.

21 ܟܐ ܘܠܐ ܕܐܦ ܡܢ ܡܠܐܟ̈ܘܗܝ ܘܡܢ ܚܒܪ̈ܘܗܝ ܘܡܢ ܐܒܗ̈ܬܘܗܝ܀

17 And so I saw the horses in the vision, and those that were sitting on them had a breastplate of fire and carbuncle,[1] of sulfur,[2] and the heads of their horses were like the heads of lions, and from their mouth[3] came forth fire and sulfur and smoke.[4]

18 And by these three blows were a third of mankind killed, even by the fire and by the sulfur and by the smoke[5] which was going forth from their mouth.[6]

19 For the power of the horses is in their mouth and also in their tails.[7]

20 And the rest of mankind which were not killed by these blows did not even repent from the work of their hands, that they should not worship demons and idols of gold and of silver and of brass and of wood and of stone, which are not able to see or to hear or to walk.

---

1 'carbuncle': the word ܩܪܟܕܢܐ means 'Carthaginian stone', 'carbuncle' (so R. Payne Smith, *Thesaurus Syriacus*, 3746: *lapis Carchedonius*, *carbunculus*). Both Sokoloff (*A Syriac Lexicon*, 1411) and J. Payne Smith (*A Compendious Syriac Dictionary*, 519) are wrong in defining it as 'chalcedony', that is, as Chalcedonian stone. The Syriac word derives from Greek, where Καρχηδών (Syriac ܩܪܟܕܘܢ) means Carthage in North Africa, not Chalcedon in Asia Minor (see, for example, LXX Isaiah 23:1; Theophilus of Antioch 3.22; Eusebius, *Ecclesiastical History*, 7.3.1; Philo, *Quod Deus immutabilis sit*, 174; Josephus, *Antiquities of the Jews*, 12.414, and *Against Apion,* 1.108). See also Jan Joosten, "Χαλκηδών (Ap 21,19)" *Revue d'Histoire et de Philosophie Religieuses* 79 (1999), 135–143. Carbuncle describes any bright red gem, so that one could render it as 'red garnet' or as 'ruby'. See also Revelation 21:19.

2 'of fire and carbuncle, of sulfur': these words may describe the colors of the breastplate and so be rendered 'of fiery red and carbuncle red, of sulfuric yellow'. The Greek makes all three descriptives of equal syntactic rank, joining them by 'and': ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις 'having fiery red and hyacinth-colored and yellowish breastplates'.

3 'mouth': the Syriac reads the singular with Greek manuscript 35 (R. H. Charles) against the plural 'mouths' found in the majority of Greek manuscripts. The Syriac reading may be due to the translator and not his Greek prototext.

4 'fire and sulfur and smoke': the Greek has a different word order: 'fire and smoke and sulfur' (see also verse 18).

5 'by the fire and by the sulfur and by the smoke': the Greek has a different word order: 'by the fire and by the sulfur and by the smoke' (see also verse 17).

6 'mouth': the Syriac reads the singular with some Greek manuscripts (R. H. Charles), while most Greek text witnesses read the plural. This reading may be due to translation technique rather than the alternative Greek text.

7 'tails': the Greek adds: 'for their tails are like serpents, having heads and by them they inflict injury'.

17 ܝܙ ܘܗܟܢܐ ܚܙܝܬ ܪ̈ܟܫܐ ܒܚܙܘܐ. ܘܠܝܬܒܝܢ ܥܠܝܗܘܢ ܐܝܬ ܠܗܘܢ ܫܪ̈ܝܢܐ ܕܢܘܪܐ.
ܘܟܪܟܕܢܐ ܕܟܒܪܝܬܐ. ܘܪ̈ܫܝܗܘܢ ܕܪ̈ܟܫܐ ܐܝܟ ܪ̈ܫܝܐ ܕܐܪ̈ܝܘܬܐ. ܘܡܢ
ܦܘܡܗܘܢ ܢܦܩܐ ܢܘܪܐ ܘܟܒܪܝܬܐ. ܘܬܢܢܐ.

18 ܝܚ ܘܡܢ ܗܠܝܢ ܬܠܬ ܡ̈ܚܘܢ ܐܬܩܛܠܘ ܬܘܠܬܗ ܕܒܢܝ̈ܢܫܐ. ܘܡܢ ܢܘܪܐ ܘܡܢ
ܬܢܢܐ ܘܡܢ ܟܒܪܝܬܐ ܕܢܦܩ ܡܢ ܦܘܡܗܘܢ.

19 ܝܛ ܚܝܠܐ ܕܫܘܠܛܢܐ ܕܪ̈ܟܫܐ ܒܦܘܡܗܘܢ ܘܐܦ ܒܕܘܢܒ̈ܝܗܘܢ.

20 ܟ ܘܫܪܟܐ ܕܒܢܝ̈ܢܫܐ ܕܠܐ ܐܬܩܛܠܘ ܒܡ̈ܚܘܬܐ ܗܠܝܢ: ܘܠܐ ܬܒܘ ܡܢ ܥܒ̈ܕܐ ܐܝ̈ܕܝܗܘܢ:
ܕܠܐ ܢܣܓܕܘܢ ܠܫܐ̈ܕܐ ܘܠܨܠ̈ܡܐ ܕܕܗܒܐ ܘܕܣܐܡܐ ܘܕܢܚܫܐ ܘܕܟܐܦܐ:
ܐܝܠܝܢ ܕܠܐ ܚܙܝܢ ܘܠܐ ܫܡܥܝܢ ܡܕܡ. ܐܘ ܠܡܗܠܟܘ.

11 and there is a king over them, the angel of the abyss, whose name in Hebrew is 'Abadu' and in Aramaic[1] he has the name 'Destroyer'.

12 One woe has come. Behold two woes are still coming.

13 After these things the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 saying to the sixth angel which had the trumpet: "Loose the angels that are bound at the great river Euphrates."

15 So the four angels were loosed, that were prepared for an hour, and a day, and a month, and a year, to kill a third of mankind.

16 Now the number of their armies of horsemen were two myriads of myriads[2] — I heard their number.

---

[1] 'in Aramaic': Syriac 'in Aramaic' (ܐܪܡܐܝܬ) translates Greek 'in Greek' (Ἑλληνικῇ). Elsewhere in the Syriac New Testament, 'Aramean' (ܐܪܡܝܐ) often translates 'Greek' (Ἕλλην), especially in contrast to 'Jew' (Acts 16:1, 3; 19:10, 17; 20:21; 21:28; Romans 1:16; 2:9–10; 3:9; 10:12; 1 Corinthians 1:22, 24; 10:32; 12:13; Galatians 2:3; 3:28; Colossians 3:11).

[2] 'two myriads of myriads': equivalent to 'two ten thousands times ten thousand', which is equivalent to 'two hundred thousand'.

11 ܝܐ ܘܐܝܟ ܒܟܠܗܘܢ ܡܟܬܒܐ ܡܠܐܟܗ ܕܐܠܗܘܬܐ. ܕܫܡܗ ܟܬܝܒܐܝܬ ܒܟܬܒܗ. ܘܐܬܡܠܝܬ
ܫܡܐ ܠܗ ܐܝܟ ܫܪܐ.

12 ܝܒ ܗܘ ܚܕ ܐܠܗܐ: ܗܘ ܐܒܐ ܐܝܬ ܐܪܐ ܗܘ܀

13 ܝܓ ܒܠܚܘܕ ܗܠܝܢ ܡܠܐܟܐ ܕܫܡܝܐ ܝܠܦ. ܘܫܡܥܬܢ ܡܠܐ ܚܕ: ܡܢ ܐܘܪܚܐ ܡܪܢܝܬܐ
ܘܡܕܒܪܢܐ ܕܝܘܡܢܐ ܕܡܕܡ ܐܠܗܐ.

14 ܝܕ ܕܐܡܪ ܠܡܠܐܟܐ ܡܫܡܫܢܐ ܕܐܝܟ ܠܗ ܡܫܬܥܐ: ܡܢܐ ܠܐܘܪܚܐ ܡܠܐܟܐ ܕܐܬܡܢܝ
ܟܠܠ ܢܘܪܐ ܪܒܐ ܒܪܐ.

15 ܝܗ ܘܐܬܚܙܝܘ ܐܘܪܚܐ ܡܠܐܟܐ ܐܝܟܢ ܕܡܬܚܙܝܢ ܠܡܫܬܐ ܘܠܒܘܫܐ ܘܠܒܢܝܢܐ.
ܘܠܡܝܬܐ: ܕܢܬܚܙܘܢ ܐܘܠܬܐ ܕܒܢܝܢܝܐ.

16 ܝܘ ܘܫܡܝܢܐ ܕܡܬܚܙܝܐ ܕܦܪܘܫܐ: ܐܪܐܝܢ ܪܒܘ ܪܒܘܢ ܫܡܥܬ ܡܫܝܚܘܬܗܘܢ.

Chapter 9

1 Then the fifth[1] sounded, and I saw a star that fell from heaven unto earth, and the key of the pits of the abyss was given to it.

2 And[2] smoke ascended from the pits like the smoke of a great furnace that is blazing,[3] and the sun and the air were darkened by the smoke of the pits.

3 Then locusts went forth from the smoke over the earth, and the dominion that the scorpions of the earth have was given to them.

4 And it was said to them that they should not harm the grass of the earth nor any green plant nor a tree, but only people who do not have the seal of God on their foreheads.

5 And it was given to them that they should not kill them but torment them for five months, and their torment was like the torment of a scorpion when it falls on a person.

6 And in those days people shall seek death but not find it, and shall desire to die, but death shall flee from them.

7 And the likeness of the locusts was as the likeness of horses prepared for battle; and upon their heads was as it were a crown of the likeness of gold, and their faces like human faces.

8 Moreover, they had hair like women's hair, and their teeth were like those of lions.

9 Further, they had a breastplate like an iron breastplate, and the sound of their wings was like the sound of chariots of many horses galloping to battle.

10 And they had tails as the likeness of a scorpion, and there were stingers in their tails, and they had authority to harm mankind for five months.

---

[1] 'the fifth': the Greek reads 'the fifth angel'.

[2] 'And': the Syriac follows the omission of the Greek καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου 'and he opened the shaft of the abyss' found in its prototext as evidenced in some Greek manuscripts, missing due to homoioarkton, where a Greek scribe hopped from the first τῆς ἀβύσσου (verse 1) to the second τῆς ἀβύσσου (verse 2) and continued copying.

[3] 'is blazing': the Syriac reads the Greek plus καιομένης. The Greek plus may have been influenced by 'the burning fiery furnace' of Daniel 3.

ܩܦܠܐܘܢ: ܠ.

1 ܐ ܘܕܢܚܡܐ ܠܟܘܢ: ܘܚܙܝܬ ܟܘܟܒܐ ܕܢܦܩ ܡܢ ܫܡܝܐ ܥܠ ܐܪܥܐ: ܘܐܬܚܙܝ
ܠܗ ܡܠܟܐ ܕܫܘܒܚܐ ܘܕܐܝܩܪܐ.

2 ܒ ܘܫܠܚ ܐܢܫܐ ܡܢ ܟܐܘܪܐ: ܐܝܟ ܐܢܫܐ ܕܐܬܐܘܐ ܪܒܐ ܕܡܫܠܚܝܢ. ܘܚܣܝܢ ܫܡܫܐ
ܘܐܙܠ ܡܢ ܐܢܫܐ ܕܟܐܘܪܐ.

3 ܓ ܘܡܢ ܐܢܫܐ ܕܩܕܡܘ ܡܩܕܫܐ ܥܠ ܐܪܥܐ: ܘܐܬܚܙܝ ܠܗܘܢ ܫܘܒܚܐ ܕܐܝܟ
ܠܡܠܐܟܐ ܕܐܪܥܐ.

4 ܕ ܘܐܬܐܡܪ ܠܗܘܢ ܕܠܐ ܢܗܘܘܢ ܠܡܫܡܫܘ ܕܐܪܥܐ. ܘܡܛܠ ܗܘܘ ܐܝܟܐ ܠܐܒܗ̈ܬܐ.
ܐܠܐ ܐܢ ܠܒܢܝ̈ܢܫܐ ܐܝܟܢ ܕܬܗܘܐ ܠܗܘܢ ܚܕܘܬܐ ܕܐܠܗܐ ܒܝܢ ܒܢܝܗܘܢ.

5 ܗ ܘܐܬܚܙܝ ܠܗܘܢ ܕܠܐ ܢܬܚܙܘܢ ܐܢܘܢ. ܐܠܐ ܢܬܚܙܘܢ ܒܝܕ ܚܝܠܐ. ܘܐܬܚܙܝܘܗܝ
ܐܝܟ ܐܚܝܢܐ ܕܫܡܝܐ ܗܘܐ ܕܢܚܬ ܥܠ ܐܢܫ.

6 ܘ ܘܒܟܠܗܝܢ ܗܠܝܢ ܒܝܘܡ ܒܢܝ̈ܢܫܐ ܠܡܚܙܐ ܘܠܐ ܢܬܚܙܘܢܢ. ܘܢܬܪܥܝܢܘܢ
ܠܡܫܡܫ: ܘܢܚܙܘܢ ܡܚܙܐ ܚܝܘܗܝ.

7 ܙ ܘܕܡܘܬܐ ܕܩܕܡܝܐ ܐܝܟ ܕܡܘܬܐ ܕܢܘܗܪܐ ܕܡܬܚܙܝܢ ܠܥܝ̈ܢܐ. ܘܥܠ ܢܦܫܗܘܢ ܐܝܟ
ܡܠܠܐ ܕܕܡܘܬܐ ܕܥܘܠܐ. ܘܐܦܝ̈ܗܘܢ ܐܝܟ ܐܦܐ ܕܐܢܫܐ.

8 ܚ ܘܡܠܟܐ ܐܝܬ ܠܗܘܢ ܐܝܟ ܡܠܟܐ ܕܟܠܐ. ܘܡܐܢ̈ܝܗܘܢ ܐܝܟ ܕܐܪܡܢܝܬܐ.

9 ܛ ܘܐܝܬ ܗܘܐ ܠܗܘܢ ܚܙܘܢܐ ܐܝܟ ܚܙܘܢܐ ܕܦܪܙܠܐ. ܘܩܠܐ ܕܓܦ̈ܝܗܘܢ ܐܝܟ ܩܠܐ
ܕܡܪܟܒܬܐ ܕܣܘܣܘ̈ܬܐ ܣܓܝ̈ܐܐ ܕܪܗܛܝܢ ܠܩܪܒܐ.

10 ܝ ܘܐܝܬ ܠܗܘܢ ܕܘܢܒܐ ܐܝܟ ܕܥܩܪܒܐ ܕܡܚܣܢܝܢ. ܘܡܚܘܬܐ ܕܝܢ ܒܕܘܢܒܝܗܘܢ.
ܘܫܘܠܛܢܗܘܢ ܠܡܚܒܠܘ ܠܒܢܝ̈ܢܫܐ ܚܡܫܐ ܝܪ̈ܚܝܢ.

10 Then the third[1] sounded, and a great star burning like a flame fell from heaven and fell upon a third of the rivers and upon the springs of water.

11 And the name of the star is called Wormwood, and a third of the waters became like wormwood and a multitude of humans died because the waters had been made bitter.

12 Then the fourth[2] sounded, and a third of the sun was smitten, and a third of the moon, and a third of the stars, so a third of them were darkened, and the day did not show its third, and the night likewise.

13 Then I heard an eagle flying in the sky, saying[3]: "Woe, woe, woe, to the inhabitants of the earth from the sound of the trumpets of the three angels which are about to sound!"

---

[1] 'the third': the Greek reads 'the third angel'.

[2] 'the fourth': the Greek reads 'the fourth angel'.

[3] 'saying': the Greek adds: 'with a loud voice'.

10 ܝ ܘܕܬܠܬܐ ܐܙܥܩ: ܘܢܦܠ ܡܢ ܫܡܝܐ ܟܘܟܒܐ ܪܒܐ ܕܝܩܕ ܐܝܟ ܠܡܦܐܕܐ.
ܘܢܦܠ ܥܠ ܬܘܠܬܐ ܕܢܗܪ̈ܘܬܐ ܘܥܠ ܥܝ̈ܢܬܐ ܕܡ̈ܝܐ:

11 ܝܐ ܘܫܡܗ ܕܟܘܟܒܐ ܡܬܐܡܪ ܐܦܣܢܬܝܢܐ. ܘܗܘܐ ܬܘܠܬܗܘܢ ܕܡ̈ܝܐ ܐܝܟ
ܐܦܣܢܬܝܢ. ܘܣܓܝܐܐ ܕܒ̈ܢܝܢܫܐ ܡܝܬܘ. ܡܛܠ ܕܐܬܡܪܪܘ ܡ̈ܝܐ܀

12 ܝܒ ܘܕܐܪܒܥܐ ܐܙܥܩ: ܘܡܚܐ ܬܘܠܬܗ ܕܫܡܫܐ ܘܬܘܠܬܗ ܕܣܗܪܐ ܘܬܘܠܬܐ
ܕܟܘܟ̈ܒܐ. ܘܚܫܟܘ ܬܘܠܬܗܘܢ. ܘܐܝܡܡܐ ܠܐ ܚܙܐ ܬܘܠܬܗ. ܘܠܠܝܐ ܗܟܘܬ.

13 ܝܓ ܘܚܙܝܬ ܠܢܫܪܐ ܚܕ ܕܦܪܚ ܒܫܡܝܐ ܘܐܡܪ. ܘܝ ܘܝ ܘܝ ܠܥܡܘܪ̈ܝܗ ܕܐܪܥܐ
ܡܢ ܩܠܐ ܕܫܝܦܘܪ̈ܐ ܕܬܠܬܐ ܡܠܐ̈ܟܝܢ ܕܥܬܝܕܝܢ ܠܡܙܥܩܘ܀

Chapter 8

1 And when he opened the seventh seal there was silence in heaven about half an hour.

2 Then I saw seven angels that were standing before God, to whom seven trumpets had been given.

3 Then another angel came and stood beside the altar and he had a censer made of gold. And many spices were given[1] to him which he should offer with the prayers of all the saints upon the altar that was before the throne.

4 And the smoke of the spices ascended with the prayers of the saints from the hand of the angel before God.

5 And the angel took the censer and filled it with fire from upon the altar and cast (it) upon the earth, and there were thunderclaps and sounds and flashes of lightning and an earthquake.

6 And the seven angels, with which were the seven trumpets, prepared themselves[2] to sound.

7 Then the first one sounded, and there was hail and fire mingled with water[3], and they were cast upon the earth, and a third of the earth was burned up, and a third of the trees was burned up, and all the grass of the earth was burned up.

8 Then the second[4] sounded, and there was like a great mountain that was burning. It fell into the sea, and a third of the sea became blood.

9 So a third of all the creatures in the sea in which was life died, and a third of the ships was destroyed.

---

1 'were given': the agreement of the singular verb (ܐܬܝܗܒ) with the plural noun (ܒܣ̈ܡܐ) follows the Greek (ἐδόθη … θυμιάματα).

2 'themselves': the Syriac reads the Greek ἑαυτοὺς, not the Greek αὐτοὺς.

3 'water': the Greek reads 'blood' instead of 'water'. However, Greek manuscript 205 (R. H. Charles) reads ὕδατι 'water' in place of αἵματι 'blood', like the Syriac.

4 'the second': many Greek manuscripts read 'the second angel', however Codex Sinaiticus reads only 'the second' like the Syriac.

ܩܦܠܐܘܢ: ܚ.

1 ܐ ܘܟܕ ܦܠܚ ܠܗܝܟܠܐ ܕܗܝܟܠܐ: ܗܘܐ ܫܝܢܐ ܒܥܡܡܐ. ܐܝܟ ܦܘܩܕܢܗ ܡܪܝܐ܀

2 ܒ ܘܫܪܝ ܠܗܝܟܠܐ ܡܠܐܟܐ ܐܝܟ ܕܦܩܝܕ ܐܠܗܐ ܡܫܡܫܝܢ ܗܘܘ. ܕܢܬܩܢܘܢ ܠܗܘܢ
ܗܝܟܠܐ ܡܫܒܚܘܬܝ.

3 ܓ ܘܐܝܬܝܘ ܡܠܐܟܐ ܐܒܢܐ ܘܩܝܣܐ ܡܢ ܟܠ ܡܕܝܢܬܐ. ܘܐܝܬ ܠܗ ܦܪܙܠܐ ܕܢܚܫܐ. ܘܐܬܐܡܪ
ܠܗ ܒܫܡܗܐ ܡܫܡܫܢܐ ܕܢܛܠ ܒܪܟܬܐ ܕܒܟܠܗܘܢ ܡܕܝܢܬܐ: ܟܠ ܡܕܝܢܬܐ
ܕܩܕܡ ܦܘܪܫܢܐ.

4 ܕ ܘܫܠܡ ܒܢܝܢܐ ܕܒܫܡܗܐ ܕܒܪܟܬܐ ܕܡܕܝܢܬܐ: ܡܢ ܝܕ ܡܠܐܟܐ ܩܕܡ ܐܠܗܐ.

5 ܗ ܘܢܦܩ ܡܠܐܟܐ ܠܦܪܙܠܐ: ܘܡܠܘܗܝ ܡܢ ܢܘܪܐ ܕܟܠ ܡܕܝܢܬܐ: ܘܐܪܡܝܗ ܥܠ
ܐܪܥܐ. ܘܗܘܐ ܬܪܥܐ ܘܩܠܐ ܘܒܪܩܐ ܘܢܘܪܐ܀

6 ܘ ܘܗܝܟܠܐ ܡܠܐܟܐ ܕܒܢܘܗܝ ܗܝܟܠܐ ܡܫܒܚܘܬܝ: ܠܡܬܒ ܢܦܫܗܘܢ ܠܥܠܡܥܠܡ.

7 ܙ ܘܗܘ ܡܕܝܢܬܐ ܐܪܥܐ. ܘܗܘܐ ܒܪܝܐ ܘܢܘܪܐ ܕܫܠܡܬܐ ܒܥܡܡܐ ܘܐܬܪܘܡܘ ܥܠ ܐܪܥܐ
ܘܐܬܒܛܠܗ ܕܐܪܥܐ ܡܢܝ. ܘܐܬܒܛܠܬ ܕܐܬܬܠܝܐ ܡܢܝ. ܘܟܠ ܥܡܡܐ ܕܐܪܥܐ ܡܢܝ܀

8 ܚ ܘܕܐܬܝܢ ܠܗܘܢ. ܘܗܘܐ ܐܝܟ ܛܘܪܐ ܪܒܐ ܕܡܢܝ ܢܦܠ ܒܥܠܡܐ. ܘܗܘܐ ܐܬܒܛܠܗ ܕܥܠܡܐ
ܕܡܢܐ.

9 ܛ ܘܫܠܡ ܐܬܒܛܠܗ ܕܟܠ ܒܪܝܬܐ ܕܥܠܡܐ ܕܐܝܬ ܒܗ ܢܦܫܐ. ܘܐܬܒܛܠܗ ܕܐܪܥܐ
ܐܬܬܠܝܐ܀

10 and they were crying with a loud voice and saying: "Salvation belongs to our God and to the one sitting upon the throne, even to the Lamb."[1]

11 And all the angels were standing around the throne and the elders and the four creatures, and they fell before the throne on their faces,[2]

12 saying: "Amen. Praise and blessing and wisdom and thanksgiving and honor and power and strength belong to our God for ever and ever. Amen."

13 Then one of the elders answered and said to me: "These that are wrapped in white robes, who are they and from where did they come?"

14 Then I said to him: "Sir, you know." Then he said to me: "These are those who came out from the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

15 Because of this they are before the throne of God and serve him day and night in his temple, and the one who sits on the throne shall protect them.

16 They shall neither hunger nor thirst, nor shall the sun beat[3] upon them, nor any scorching heat.

17 For the Lamb who is in the midst of the throne shall shepherd[4] them and lead them to life, even beside springs of waters,[5] and he shall wipe away all tears from their eyes."[6]

---

1 'Salvation belongs to our God and to the one sitting upon the throne, even to the Lamb': alternatively, one could translate: 'Salvation belongs to our God even to the one sitting upon the throne and to the Lamb'.

2 'faces': the Greek adds: 'and they worshipped God'.

3 'beat': lit. 'fall'. Compare Isaiah 49:10 and Psalm 121:6.

4 'shepherd': compare Ezekiel 34:23.

5 'springs of waters': compare Psalm 23:2.

6 'he shall blot out all tears from their eyes': compare Isaiah 25:8.

10 ܝ ܘܩܥܝܢ ܒܩܠܐ ܪܒܐ ܘܐܡܪܝܢ. ܦܘܪܩܢܐ ܠܐܠܗܢ ܘܠܝܬܒ ܥܠ ܟܘܪܣܝܐ ܘܠܐܡܪܐ.

11 ܝܐ ܘܟܠܗܘܢ ܡܠܐܟܐ ܩܝܡܝܢ ܗܘܘ ܚܕܪܘܗܝ ܕܟܘܪܣܝܐ ܘܕܩܫܝܫܐ ܘܕܐܪܒܥ ܚܝܘܢ.
ܘܢܦܠܘ ܩܕܡ ܟܘܪܣܝܐ ܥܠ ܐܦܝܗܘܢ

12 ܝܒ ܟܕ ܐܡܪܝܢ. ܐܡܝܢ. ܬܫܒܘܚܬܐ ܘܫܘܒܚܐ ܘܚܟܡܬܐ ܘܬܘܕܝܬܐ ܘܐܝܩܪܐ
ܘܚܝܠܐ ܘܥܘܫܢܐ ܠܐܠܗܢ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

13 ܝܓ ܘܥܢܐ ܚܕ ܡܢ ܩܫܝܫܐ ܘܐܡܪ ܠܝ. ܗܠܝܢ ܕܠܒܝܫܝܢ ܐܣܛܠܐ ܚܘܪܬܐ ܡܢ ܐܢܘܢ.
ܘܡܢ ܐܝܟܐ ܐܬܘ.

14 ܝܕ ܘܐܡܪܬ ܠܗ. ܡܪܝ ܐܢܬ ܝܕܥ ܐܢܬ. ܘܐܡܪ ܠܝ. ܗܠܝܢ ܐܢܘܢ ܐܝܠܝܢ ܕܐܬܘ ܡܢ
ܐܘܠܨܢܐ ܪܒܐ: ܘܚܠܠܘ ܐܣܛܠܝܗܘܢ ܘܚܘܪܘ ܐܢܝܢ ܒܕܡܐ ܕܐܡܪܐ.

15 ܝܗ ܡܛܠ ܗܢܐ ܐܝܬܝܗܘܢ ܩܕܡ ܟܘܪܣܝܐ ܕܐܠܗܐ: ܘܡܫܡܫܝܢ ܠܗ ܐܝܡܡܐ
ܘܠܠܝܐ ܒܗܝܟܠܗ. ܘܕܝܬܒ ܥܠ ܟܘܪܣܝܐ ܢܓܢ ܥܠܝܗܘܢ.

16 ܝܘ ܠܐ ܢܟܦܢܘܢ ܘܠܐ ܢܨܗܘܢ. ܘܫܡܫܐ ܥܠܝܗܘܢ ܠܐ ܢܦܠ: ܘܠܐ ܟܠ ܚܘܡܐ.

17 ܝܙ ܡܛܠ ܕܐܡܪܐ ܕܒܡܨܥܬ ܟܘܪܣܝܐ ܢܪܥܐ ܐܢܘܢ. ܘܢܕܒܪ ܐܢܘܢ ܥܠ ܡܒܘܥܐ ܕܚܝܐ
ܥܝܢܬܐ ܕܡܝܐ. ܘܢܠܚܘܐ ܟܠ ܕܡܥܐ ܡܢ ܥܝܢܝܗܘܢ܀

Chapter 7

1 Then after this I saw four angels standing on the four corners of the
earth and holding the four winds that the wind might not blow upon
the land nor upon the sea nor upon any tree.

2 Moreover I saw another angel that went up from the rising of the
sun[1] and he had the seal of the living God, and he cried with a loud
voice to the four angels to whom it was given to harm the land and
the sea.

3 And he said: "Do not harm the land or the sea or even the trees until
we seal the servants of God on their foreheads."

4 And I heard the number of the sealed: one hundred and forty-four
thousand from all the tribes of Israel.

5 From the tribe of Judah twelve thousand, from the tribe of Reuben
twelve thousand, from the tribe of Gad twelve thousand,

6 from the tribe of Asher twelve thousand, from the tribe of Naphtali
twelve thousand, from the tribe of Manasseh twelve thousand,

7 from the tribe of Simeon twelve thousand, from the tribe of Issachar
twelve thousand, from the tribe of Levi[2] twelve thousand,

8 from the tribe of Zebulun twelve thousand, from the tribe of Joseph[3]
twelve thousand, from the tribe of Benjamin twelve thousand, the
sealed.

9 Afterwards I saw a great gathering, the number of which was not
possible to reckon, from every nation and tribe and peoples and
tongues, standing before the throne and before the Lamb, and
wrapped with white robes and palms in their hands,

---

1 'the rising of the sun': that is, 'the east'.

2 'Issachar … Levi': the Greek follows a different order, namely Levi and then Issachar.

3 'Joseph': since Manasseh is already listed in verse 6, 'Joseph' must stand for the tribe of Ephraim. The tribe of Dan does not appear in this list.

ܩܦܠܐܘܢ: ܙ.

1 ܐ ܘܡܢ ܒܬܪ ܗܕܐ ܚܙܝܬ: ܐܪܒܥܐ ܡܠܐܟܝܢ ܩܝܡܝܢ ܥܠ ܐܪܒܥ ܙܘܝܬܗ ܕܐܪܥܐ. ܘܐܚܝܕܝܢ ܠܐܪܒܥܐ ܪܘܚܐ. ܕܠܐ ܢܢܫܒ ܪܘܚܐ ܥܠ ܐܪܥܐ ܘܠܐ ܥܠ ܝܡܐ: ܘܠܐ ܥܠ ܟܠ ܐܝܠܢ.

2 ܒ ܘܚܙܝܬ ܐܚܪܢܐ ܡܠܐܟܐ ܕܣܠܩ ܡܢ ܡܕܢܚ ܫܡܫܐ: ܘܐܝܬ ܠܗ ܚܬܡܐ ܕܐܠܗܐ ܚܝܐ. ܘܩܪܐ ܒܩܠܐ ܪܒܐ ܠܐܪܒܥܐ ܡܠܐܟܐ ܗܢܘܢ ܕܐܬܝܗܒ ܠܗܘܢ ܕܢܗܪܘܢ ܠܐܪܥܐ ܘܠܝܡܐ

3 ܓ ܘܐܡܪ: ܠܐ ܬܗܪܘܢ ܠܐܪܥܐ ܘܠܐ ܠܝܡܐ ܘܐܦܠܐ ܠܐܝܠܢܐ: ܥܕܡܐ ܕܢܚܬܘܡ ܠܥܒܕܘܗܝ ܕܐܠܗܐ. ܥܠ ܒܝܬ ܥܝܢܝܗܘܢ.

4 ܕ ܘܫܡܥܬ ܡܢܝܢܐ ܕܚܬܝܡܐ: ܡܐܐ ܘܐܪܒܥܝܢ ܐܠܦܝܢ: ܡܢ ܟܠ ܫܪܒܝܢ ܕܐܝܣܪܝܠ.

5 ܗ ܡܢ ܫܒܛܗ ܕܝܗܘܕܐ. ܬܪܥܣܪ ܐܠܦܝܢ. ܡܢ ܫܒܛܗ ܕܪܘܒܝܠ. ܬܪܥܣܪ ܐܠܦܝܢ. ܡܢ ܫܒܛܗ ܕܓܕ. ܬܪܥܣܪ ܐܠܦܝܢ.

6 ܘ ܡܢ ܫܒܛܗ ܕܐܫܝܪ. ܬܪܥܣܪ ܐܠܦܝܢ. ܡܢ ܫܒܛܗ ܕܢܦܬܠܝ. ܬܪܥܣܪ ܐܠܦܝܢ. ܡܢ ܫܒܛܗ ܕܡܢܫܐ. ܬܪܥܣܪ ܐܠܦܝܢ.

7 ܙ ܡܢ ܫܒܛܗ ܕܫܡܥܘܢ. ܬܪܥܣܪ ܐܠܦܝܢ. ܡܢ ܫܒܛܗ ܕܐܝܣܟܪ. ܬܪܥܣܪ ܐܠܦܝܢ. ܡܢ ܫܒܛܗ ܕܠܘܝ. ܬܪܥܣܪ ܐܠܦܝܢ.

8 ܚ ܡܢ ܫܒܛܗ ܕܙܒܘܠܘܢ. ܬܪܥܣܪ ܐܠܦܝܢ. ܡܢ ܫܒܛܗ ܕܝܘܣܦ. ܬܪܥܣܪ ܐܠܦܝܢ. ܡܢ ܫܒܛܗ ܕܒܢܝܡܝܢ. ܬܪܥܣܪ ܐܠܦܝܢ ܚܬܝܡܐ܀

9 ܛ ܘܒܬܪܟܢ ܚܙܝܬ ܟܢܫܐ ܣܓܝܐܐ ܐܝܢܐ ܕܠܡܢܝܢܘܬܗ ܠܐ ܡܫܟܚ ܗܘܐ. ܡܢ ܟܠ ܥܡ ܘܫܪܒܐ ܘܐܡܘܬܐ ܘܠܫܢܐ: ܕܩܝܡܝܢ ܩܕܡ ܟܘܪܣܝܐ ܘܩܕܡ ܐܡܪܐ: ܘܡܬܥܛܦܝܢ ܐܣܛܠܐ ܚܘܪܬܐ. ܘܒܐܝܕܝܗܘܢ ܕܩܠܐ.

16 saying to the mountains and the rocks: "Fall on us and hide us[1] from before the face of the Lamb,[2]

17 because the great day of their[3] wrath has come, and who is able to stand?"

[1] 'saying to the mountains and the rocks: "Fall on us and hide us"': the words are borrowed from Hosea 10:8 and express the desire to escape the pains and terrors of divine judgment. In Hosea, God's judgment on the northern kingdom Israel was in view; here, the last judgment.

[2] 'of the Lamb': the Greek reads 'of him that sits on the throne and from the wrath of the Lamb'.

[3] 'their': the Syriac reads αὐτῶν 'their' with Greek uncial Sinaiticus and other Greek manuscripts over against αὐτοῦ 'his' as found in Greek uncial Alexandrinus and other Greek manuscripts.

16 ܝܘ ܘܐܡܪܝܢ ܠܛܘܪ̈ܐ ܘܟܐܦ̈ܐ ܕܦܠܘ ܥܠܝܢ܆ ܘܛܫܘ ܠܢ ܡܢ ܩܕܡ ܐܦ̈ܘܗܝ ܕܐܡܪܐ.
17 ܝܙ ܡܛܠ ܕܐܬܐ ܝܘܡܐ ܪܒܐ ܕܪܘܓܙܗܘܢ. ܘܡܢܘ ܡܫܟܚ ܠܡܩܡ܀

9 And when he opened the fifth seal, I saw underneath the altar the souls which were slain because of the word of God and because of the testimony[1] of Jesus, which they had.

10 And they cried with a loud voice saying: "How long, O holy and true Lord[2], do you not judge and exact our blood from the inhabitants of the earth?"

11 Then a white robe was given to each and every one of them, and it was said that they should rest for a little time until both their companions[3] and their brothers, who would be killed as they were, should be made complete.

12 Then I saw when he opened the sixth seal, and there was a great earthquake, and the sun became black like sackcloth of hair, and the entire moon became like blood.

13 And the stars of heaven fell onto the earth like the fig-tree, which casts off its unripe figs due to a strong wind, when it is shaken.

14 And the heavens separated, and like scrolls[4] they were rolled up; and every mountain and every island were moved from their place.

15 And the kings of the earth, and the great men, and the heads of a thousand, and the rich, and the powers, and all the slaves and freemen hid themselves in the caves and in the rocks of the mountains,

---

[1] 'testimony': the word ܣܳܗܕܽܘܬ݂ܳܐ 'testimony' takes on the meaning 'martyrdom' in Syriac literature. Here the souls had died because of their witness about Jesus, like the martyr Stephen (Acts 7).

[2] 'Lord': the Greek here for 'Lord' is δεσπότης, used only here in Revelation.

[3] 'companions': Greek: 'fellow servants' (σύνδουλοι).

[4] 'scrolls': the picture is that of a scroll (ܡܓܰܠܬ݂ܳܐ). The Greek βιβλίον guided the Syriac translator in his choice of the lexeme ܡܓܰܠܳܐ. See also Revelation 5:1.

9 ܛ ܘܟܕ ܦܬܚ ܠܛܒܥܐ ܕܚܡܫܐ: ܚܙܝܬ ܠܬܚܬ ܡܢ ܡܕܒܚܐ: ܠܢܦܫܬܐ
ܕܐܬܩܛܠܘ ܡܛܠ ܡܠܬܗ ܕܐܠܗܐ: ܘܡܛܠ ܣܗܕܘܬܐ ܕܝܫܘܥ: ܗܝ ܕܐܝܬ
ܗܘܐ ܠܗܘܢ.

10 ܝ ܘܩܥܘ ܒܩܠܐ ܪܒܐ ܘܐܡܪܝܢ. ܥܕܡܐ ܠܐܡܬܝ ܡܪܝܐ ܩܕܝܫܐ ܘܫܪܝܪܐ: ܠܐ ܕܐܢ ܐܢܬ
ܘܬܒܥ ܐܢܬ ܕܡܢ ܡܢ ܥܡܘܪܝܗ ܕܐܪܥܐ.

11 ܝܐ ܘܐܬܝܗܒܬ ܠܟܠ ܚܕ ܚܕ ܡܢܗܘܢ ܐܣܛܠܐ ܚܘܪܬܐ. ܘܐܬܐܡܪ ܕܢܬܢܝܚܘܢ ܥܕ
ܙܒܢ ܩܠܝܠ. ܥܕܡܐ ܕܢܫܬܡܠܘܢ ܐܦ ܟܢܘܬܗܘܢ ܘܐܚܝܗܘܢ ܐܝܠܝܢ ܕܥܬܝܕܝܢ
ܠܡܬܩܛܠܘ ܐܝܟ ܕܐܦ ܗܢܘܢ܀

12 ܝܒ ܘܚܙܝܬ ܟܕ ܦܬܚ ܛܒܥܐ ܕܫܬܐ: ܘܙܘܥܐ ܪܒܐ ܗܘܐ. ܘܫܡܫܐ ܐܝܟ ܣܩܐ ܕܣܥܪܐ
ܐܘܟܡ ܗܘܐ. ܘܣܗܪܐ ܟܠܗ ܗܘܐ ܠܗ ܐܝܟ ܕܡܐ.

13 ܝܓ ܘܟܘܟܒܐ ܕܫܡܝܐ ܢܦܠܘ ܥܠ ܐܪܥܐ: ܐܝܟ ܬܐܬܐ ܕܫܕܝܐ ܦܩܘܥܝܗ ܡܢ ܪܘܚܐ
ܥܫܝܢܬܐ ܡܐ ܕܡܬܬܙܝܥܐ.

14 ܝܕ ܘܫܡܝܐ ܐܬܦܪܫ: ܘܐܝܟ ܟܬܒܐ ܐܬܟܪܟܘ. ܘܟܠ ܛܘܪ ܘܟܠ ܓܙܪܬܐ ܡܢ
ܕܘܟܝܬܗܘܢ ܐܬܬܙܝܥܘ.

15 ܝܗ ܘܡܠܟܐ ܕܐܪܥܐ ܘܪܘܪܒܢܐ ܘܪܫܢ ܐܠܦܐ ܘܥܬܝܪܐ ܘܚܝܠܬܢܐ: ܘܟܠ ܥܒܕܐ
ܘܒܢܝ ܚܐܪܐ: ܛܫܘ ܢܦܫܗܘܢ ܒܡܥܪܐ ܘܒܟܐܦܐ ܕܛܘܪܐ.

Chapter 6

1 Then I saw when the Lamb opened one of the seven seals. Then I heard one of the four creatures saying like the sound of thunderclaps: "Come and see."

2 And I heard, and I saw, and behold a white horse, and the one sitting on it had a bow, and a crown was given to him, and he went forth victorious and conquering[1] and that he might conquer.

3 And when he opened the second seal, I heard the second creature say: "Come."

4 And a red horse went forth, and to the one sitting on it was given the taking of peace from the earth that people might slaughter one another, and a great sword was given to him.

5 And when the third seal was opened, I heard the third creature say: "Come." And behold a black horse and, the one who was sitting on it had a balance in his hand.

6 Then I heard a voice from among the creatures say: "A qab of wheat for a denarius, and three qabs of barley for a denarius, and do not harm the wine and the oil."[2]

7 And when he opened the fourth seal, I heard the voice of a creature[3] say: "Come."

8 And I saw a pale[4] horse, and the name of the one sitting on it was Death, and Sheol was joined to him, and authority was given to him over a fourth of the earth to kill by the sword, and by famine, and by death, and by the wild animals[5] of the earth.

---

[1] 'victorious and conquering': Apparently the Syriac gives a double translation of the Greek active participle νικῶν.

[2] 'the wine and the oil': Greek: 'the oil and the wine'. However, Greek manuscript 2019 (R. H. Charles) reads like the Syriac.

[3] 'a creature': Greek: 'the fourth creature'.

[4] 'pale': lit. 'green'.

[5] 'wild animals': the Syriac singular here functions as a collective.

ܩܦܠܐܘܢ: ܗ.

1 ܐ ܘܚܙܝܬ ܟܕ ܦܬܚ ܐܡܪܐ ܚܕ ܡܢ ܫܒܥܐ ܛܒ̈ܥܝܢ. ܘܫܡܥܬ ܠܚܕܐ ܡܢ ܐܪܒܥ
ܚ̈ܝܘܢ ܕܐܡܪܐ: ܐܝܟ ܩܠܐ ܕܪ̈ܥܡܐ: ܬܐ ܘܚܙܝ.

2 ܒ ܘܫܡܥܬ ܘܚܙܝܬ ܘܗܐ ܣܘܣܝܐ ܚܘܪܐ. ܘܕܝܬܒ ܥܠܘܗܝ: ܐܝܬ ܠܗ ܩܫܬܐ.
ܘܐܬܝܗܒ ܠܗ ܟܠܝܠܐ. ܘܢܦܩ ܙܟܝ ܘܕܢܙܟܐ܀

3 ܓ ܘܟܕ ܦܬܚ ܛܒܥܐ ܕܬܪܝܢ: ܫܡܥܬ ܠܚܝܘܬܐ ܕܬܪܬܝܢ ܕܐܡܪܐ ܬܐ.

4 ܕ ܘܢܦܩ ܣܘܣܝܐ ܣܘܡܩܐ. ܘܠܕܝܬܒ ܥܠܘܗܝ: ܐܬܝܗܒ ܠܗ ܠܡܣܒ
ܫܠܡܐ ܡܢ ܐܪܥܐ: ܕܠܚܕ̈ܕܐ ܢܟܣܘܢ. ܘܐܬܝܗܒܬ ܠܗ ܚܪܒܐ ܪܒܬܐ܀

5 ܗ ܘܟܕ ܐܬܦܬܚ ܛܒܥܐ ܕܬܠܬܐ: ܫܡܥܬ ܠܚܝܘܬܐ ܕܬܠܬ ܕܐܡܪܐ ܬܐ. ܘܗܐ
ܣܘܣܝܐ ܐܘܟܡܐ ܘܕܝܬܒ ܥܠܘܗܝ ܐܝܬ ܡܐܣܬܐ ܒܐܝܕܗ.

6 ܘ ܘܫܡܥܬ ܩܠܐ ܡܢ ܒܝܬ ܚܝܘ̈ܬܐ ܕܐܡܪ: ܩܒܐ ܕܚܛܐ ܒܕܝܢܪܐ: ܘܬܠܬܐ ܩܒ̈ܝܢ
ܕܣܥ̈ܪܐ ܒܕܝܢܪܐ. ܘܠܚܡܪܐ ܘܠܡܫܚܐ ܠܐ ܬܗܪܘܢ܀

7 ܙ ܘܟܕ ܦܬܚ ܛܒܥܐ ܕܐܪܒܥܐ: ܫܡܥܬ ܩܠܐ ܕܚܝܘܬܐ ܕܐܡܪܐ ܬܐ.

8 ܚ ܘܚܙܝܬ ܣܘܣܝܐ ܝܘܪܩܐ. ܘܫܡܗ ܕܗܘ ܕܝܬܒ ܥܠܘܗܝ ܡܘܬܐ. ܘܫܝܘܠ
ܢܩܝܦܐ ܠܗ. ܘܐܬܝܗܒ ܠܗ ܫܘܠܛܢܐ ܥܠ ܪܘܒܥܗ ܕܐܪܥܐ. ܕܢܩܛܘܠ ܒܚܪܒܐ
ܘܒܟܦܢܐ ܘܒܡܘܬܐ. ܘܒܚܝܘܬܐ ܕܐܪܥܐ܀

10 and you have made them a kingdom, even priests and kings,[1] for our God, and they shall reign over the earth."

11 Then I saw and heard like the voice of many angels around the throne and of the creatures and of the elders, and their number was a myriad myriads and a thousand thousands,

12 and they were saying with a loud voice: "You are worthy, O slaughtered Lamb, to receive power, and wealth, and wisdom, and strength, and honor, and praise, and blessing."

13 And every creature, which is in heaven, and on earth and, under the earth, and in the sea, and all that are in them, and I heard them saying: "To the one sitting on the throne and to the Lamb be blessing, and honor, and praise, and dominion forever and ever."

14 And the four creatures were saying: "Amen." And the elders fell down and worshipped.

---

[1] 'a kingdom, even priests and kings': Greek readings: 'a kingdom and a priesthood' (βασιλείαν καὶ ἱερατείαν); 'kings and priests' (βασιλεῖς καὶ ἱερεῖς); 'a kingdom and priests' (βασιλείαν καὶ ἱερεῖς).

10 ܝ ܘܥܒܕܬ ܐܢܘܢ ܠܐܠܗܢ ܡܠܟܘܬܐ ܘܟܗ̈ܢܐ ܘܡܠ̈ܟܐ. ܘܡܡܠܟܝܢ ܥܠ ܐܪܥܐ.

11 ܝܐ ܘܚܙܝܬ ܘܫܡܥܬ ܐܝܟ ܩܠܐ ܕܡܠܐܟ̈ܐ ܣܓܝ̈ܐܐ ܚܕܪܝ ܟܘܪܣܝܐ. ܘܕܚܝܘ̈ܬܐ ܘܕܩܫܝ̈ܫܐ. ܘܐܝܬܘܗܝ ܗܘܐ ܡܢܝܢܗܘܢ ܪ̈ܒܘ ܪ̈ܒܘܢ ܘܐܠܦ ܐܠܦ̈ܝܢ.

12 ܝܒ ܘܐܡܪܝܢ ܒܩܠܐ ܪܡܐ: ܫܘܐ ܐܝܬ ܗܘ ܐܡܪܐ ܕܢܟܝܣܐ: ܠܡܣܒ ܚܝܠܐ ܘܥܘܬܪܐ ܘܚܟܡܬܐ ܘܥܘܫܢܐ ܘܐܝܩܪܐ ܘܬܫܒܘܚܬܐ ܘܒܘܪܟܬܐ.

13 ܝܓ ܘܟܠ ܒܪܝܬܐ ܕܒܫܡܝܐ ܘܒܐܪܥܐ ܘܠܬܚܬ ܡܢ ܐܪܥܐ: ܘܒܝܡܡܐ ܐܝܬܝܗ ܘܟܠ ܕܒܗܘܢ. ܘܫܡܥܬ ܕܐܡܪܝܢ ܠܕܝܬܒ ܥܠ ܟܘܪܣܝܐ ܘܠܐܡܪܐ: ܕܬܫܒܘܚܬܐ ܘܐܝܩܪܐ ܘܐܘܚܕܢܐ ܠܥܠܡ ܥܠܡܝܢ.

14 ܝܕ ܘܐܪܒܥ ܚܝܘܢ ܕܐܡܪܝܢ ܐܡܝܢ. ܘܩܫܝ̈ܫܐ ܢܦܠܘ ܘܣܓܕܘ܀

Chapter 5

1 Then I saw in[1] the right hand of him who was sitting upon the throne a scroll[2] inscribed within and without and sealed with seven seals.

2 And I saw another strong angel who was heralding with a loud voice: “Who is worthy to open the scroll and to break its seals?”

3 And there was no one able in heaven, nor on earth, nor under the earth, to open the scroll, and to breaks its seals, and to look therein.

4 So I was crying much because there was no one found who was worthy to open the scroll and to break its seals.

5 Then one of the elders said to me: “Stop crying. Lo, the Lion from the tribe of Judah, the Root of David, has prevailed. He will open the scroll and its seals.”

6 Then I saw in the midst of the throne and of the four creatures and of the elders a Lamb standing as slaughtered, and it had seven horns and seven eyes, which are the seven spirits of God sent into all the earth.

7 And he[3] went and took the scroll from the hand[4] of the one who was sitting upon the throne.

8 And when he took the scroll, the four creatures and the twenty-four elders fell down before the Lamb, each one of them having a harp and a bowl made of gold filled with spices, which are the prayers of the saints,

9 singing a new song and saying: “You are worthy to take the scroll and to break its seals because you have been slaughtered and have purchased us by your blood for God, from all tribes and nations and peoples,[5]

---

[1] ‘in’: the Syriac mirrors the Greek by rendering ἐπὶ as ܥܰܠ.

[2] ‘scroll’: that the Syriac word ܟܬܳܒܳܐ in this context means ‘scroll’ is evident from its description, being inscribed within and without and sealed. See also Revelation 5:2, 3, 4, 5, 7, 8, and 9 and 6:14.

[3] ‘he’: the Lamb, namely Jesus.

[4] ‘hand’: the Greek word δεξιά means ‘right hand’.

[5] ‘from all tribes and nations and peoples’: the Greek has four groups: ‘from every tribe, and tongue, and people, and nation’ (ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους).

ܩܦܠܐܘܢ: ܗ.

1 ܐ ܘܚܙܝܬ ܥܠ ܝܡܝܢܗ ܕܗܘ ܕܝܬܒ ܥܠ ܟܘܪܣܝܐ: ܟܬܒܐ ܕܟܬܝܒ ܡܢ ܠܓܘ
ܘܡܢ ܠܒܪ. ܘܚܬܝܡ ܚܬܡܐ ܫܒܥܐ.

2 ܒ ܘܚܙܝܬ ܐܚܪܢܐ ܡܠܐܟܐ ܚܝܠܬܢܐ ܕܡܟܪܙ ܒܩܠܐ ܪܡܐ: ܡܢ ܫܘܐ ܠܡܦܬܚ
ܟܬܒܐ ܘܠܡܫܪܐ ܚܬܡܘܗܝ.

3 ܓ ܘܠܝܬ ܕܐܫܟܚ ܒܫܡܝܐ ܘܠܐ ܒܐܪܥܐ ܘܠܐ ܕܠܬܚܬ ܡܢ ܐܪܥܐ: ܠܡܦܬܚ
ܟܬܒܐ ܘܠܡܫܪܐ ܚܬܡܘܗܝ ܘܠܡܚܙܝܗ.

4 ܕ ܘܒܟܐ ܗܘܝܬ ܣܓܝ: ܡܛܠ ܕܠܝܬ ܕܐܫܬܟܚ ܕܫܘܐ ܠܡܦܬܚ ܠܟܬܒܐ
ܘܠܡܚܙܝܗ.

5 ܗ ܘܚܕ ܡܢ ܩܫܝܫܐ ܐܡܪ ܠܝ ܠܐ ܬܒܟܐ. ܗܐ ܙܟܐ ܐܪܝܐ ܡܢ ܫܒܛܐ ܕܝܗܘܕܐ: ܥܩܪܐ
ܕܕܘܝܕ. ܢܦܬܚ ܟܬܒܐ ܘܚܬܡܘܗܝ.

6 ܘ ܘܚܙܝܬ ܒܡܨܥܬ ܟܘܪܣܝܐ ܘܕܐܪܒܥ ܚܝܘܢ ܘܕܩܫܝܫܐ: ܐܡܪܐ ܕܩܐܡ ܐܝܟ
ܢܟܝܣܐ. ܘܐܝܬ ܠܗ ܩܪܢܬܐ ܫܒܥ ܘܥܝܢܐ ܫܒܥ. ܐܝܠܝܢ ܕܐܝܬܝܗܝܢ ܫܒܥ
ܪܘܚܐ ܕܐܠܗܐ: ܕܡܫܬܕܪܢ ܠܟܠܗ ܐܪܥܐ.

7 ܙ ܘܐܬܐ ܘܢܣܒ ܟܬܒܐ ܡܢ ܐܝܕܗ ܕܗܘ ܕܝܬܒ ܥܠ ܟܘܪܣܝܐ.

8 ܚ ܘܟܕ ܢܣܒܗ ܠܟܬܒܐ: ܐܪܒܥ ܚܝܘܢ ܘܥܣܪܝܢ ܘܐܪܒܥܐ ܩܫܝܫܝܢ ܢܦܠܘ
ܩܕܡܘܗܝ ܕܐܡܪܐ. ܟܕ ܐܝܬ ܠܟܠ ܚܕ ܚܕ ܡܢܗܘܢ: ܩܝܬܪܐ ܘܓܡܘܪܐ ܕܕܗܒܐ
ܕܡܠܝܢ ܒܣܡܐ: ܐܝܠܝܢ ܕܐܝܬܝܗܝܢ ܨܠܘܬܐ ܕܩܕܝܫܐ:

9 ܛ ܘܡܫܒܚܝܢ ܬܫܒܘܚܬܐ ܚܕܬܐ ܘܐܡܪܝܢ. ܫܘܐ ܐܢܬ ܗܘ ܠܡܣܒܝܘܗܝ ܠܟܬܒܐ
ܘܠܡܦܬܚܘܗܝ. ܡܛܠ ܕܐܬܢܟܣܬ ܘܙܒܢܬ ܒܕܡܟ ܠܐܠܗܐ: ܡܢ ܟܠ
ܫܪܒܐ ܘܠܫܢܐ ܘܥܡܐ ܘܐܡܘܬܐ.

8 The four creatures — each of them was standing[1] and had from its claws and[2] above six wings round about, and from within they were full of eyes, and they had no rest day or night, saying, "Holy, holy, holy is the Lord[3] God, ruler of all, who was, and is, and is coming."

9 And when the four creatures give praise, and honor, and thanksgiving to the one who was sitting upon the throne and to the one who lives forever — amen! —,

10 the twenty-four elders fall down before the one sitting upon the throne and worship forever — amen![4] — the one who lives,[5] and cast their crowns before the throne saying:

11 "You are worthy, our Lord and our God, to receive praise, and honor, and power, because you have created all, and by your will they came about and were created."

---

[1] 'was standing': most Greek text witnesses lack this word. However, a few Greek manuscripts read ἑστώς 'was standing' with the Syriac. The plus seems to have been influenced by the description of the seraphim in Isaiah 6, who 'were standing'.

[2] 'from its claws and': the Greek lacks these words. The Syriac can be retroverted to Greek as ἀπὸ τῶν ὀνύχων αὐτοῦ.

[3] 'Holy, holy, holy is the Lord': the trisagion recalls Isaiah 6:3 (ܩܕܝܫ ܩܕܝܫ ܩܕܝܫ ܡܪܝܐ ܚܝܠܬܢܐ 'Holy, holy, holy is the mighty Lord').

[4] 'amen!': the Syriac shares this plus with some Greek text witnesses, as opposed to the main Greek reading.

[5] 'worship forever — amen! — the one who lives': the Greek reads 'worship the one who lives forever' (Greek variant adds: '— amen!') as in the previous verse. In the Syriac the adverb 'forever' qualifies the verb 'worship', but in the Greek the participle 'the one who lives'.

8 ܚ ܐܪܒܥܬܝܗܝܢ ܚܝ̈ܘܬܐ ܟܠ ܚܕܐ ܡܢܗܝܢ ܩܝܡܐ. ܘܐܝܬ ܠܗ̇ ܫܬ ܓܦ̈ܝܢ
ܣܚܪܢܐܝܬ: ܡܠܝܐ ܥܝ̈ܢܐ ܣܚܪܢܐܝܬ. ܘܡܢ ܠܓܘ ܡܠܝܢ ܥܝ̈ܢܐ. ܘܫܠܝܐ
ܠܝܬ ܠܗܝܢ. ܐܝܡܡܐ ܘܠܠܝܐ ܠܡܐܡܪ. ܩܕܝܫ ܩܕܝܫ ܩܕܝܫ ܡܪܝܐ ܐܠܗܐ
ܐܚܝܕ ܟܠ: ܗܘ ܕܐܝܬܘܗܝ ܗܘܐ ܘܐܝܬܘܗܝ ܘܐܬܐ.

9 ܛ ܘܡܐ ܕܝܗܒ ܐܪܒܥܬܝܗܝܢ ܚܝ̈ܘܬܐ: ܬܫܒܘܚܬܐ ܘܐܝܩܪܐ ܘܬܘܕܝܬܐ
ܠܕܝܬܒ ܥܠ ܟܘܪܣܝܐ: ܘܠܕܚܝ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ:

10 ܝ ܢܦܠܘܢ ܥܣܪܝܢ ܘܐܪܒܥܐ ܩܫ̈ܝܫܝܢ ܩܕܡ ܡܢ ܕܝܬܒ ܥܠ ܟܘܪܣܝܐ: ܘܢܣܓܕܘܢ
ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ. ܠܡܢ ܕܚܝ. ܘܢܪܡܘܢ ܟܠܝ̈ܠܝܗܘܢ ܩܕܡ ܟܘܪܣܝܐ
ܟܕ ܐܡܪܝܢ:

11 ܝܐ ܕܫܘܐ ܐܢ̄ܬ ܡܪܢ ܘܐܠܗܢ ܠܡܣܒ ܬܫܒܘܚܬܐ ܘܐܝܩܪܐ ܘܚܝܠܐ. ܡܛܠ
ܕܐܢ̄ܬ ܒܪܝܬ ܟܠ. ܘܒܨܒܝܢܟ ܗܘܘ ܘܐܬܒܪ̈ܝܘ܀

Chapter 4

1 After these things I saw and lo an open door in heaven and the voice that I heard like a trumpet spoke with me saying, "Come up here and I will show you what must happen after these things."

2 And immediately I was in the spirit and lo a throne was set in heaven and one was sitting upon the throne.

3 And the one sitting was as the likeness of the appearance of a stone of jasper and of sardius, and there was a rainbow[1] around the throne like the appearance of emerald.

4 And around the throne were twenty-four thrones, and upon the thrones were twenty-four elders sitting, wrapped with white garments and upon their heads[2] crowns of gold.

5 And from the thrones[3] came forth thunderclaps and flashes of lightning and voices,[4] and there were seven lights burning before the throne, which are the seven spirits of God.

6 And before the throne there was a sea of glass as the likeness of ice, and in the midst of the throne and around the throne were four creatures, which were full of eyes before them and behind them.

7 The first creature was like a lion, and the second creature like a calf, and the third creature had a face like that of a human, and the fourth creature like an eagle flying.

---

[1] 'a rainbow': lit. 'a bow of cloud' (see Sokoloff, *A Syriac Lexicon*, 1420).

[2] 'heads': in the Gospel, the word ܩܪܩܦܬܐ renders κρανίον 'skull' (Matthew 27:33; Mark 15:22; Luke 23:33; John 19:17). But in Revelation (Revelation 4:4; 9:17 twice; 13:1 twice, 3) and Romans (Romans 12:20), the word ܩܪܩܦܬܐ renders κεφαλή 'head'. Also in Revelation, the word ܪܫܐ renders κεφαλή 'head' eleven times (Revelation 1:14; 9:7; 10:1; 12:1, 3; 14:14; 17:3, 7, 9; 18:19; 19:12).

[3] 'thrones': the Greek has the singular 'throne'.

[4] 'voices': or 'sounds' or 'rumblings'.

ܩܦܠܐܘܢ: ܘ.

1 ܐ ܡܢ ܒܬܪ ܗܠܝܢ ܚܙܝܬ: ܘܗܐ ܬܪܥܐ ܦܬܝܚܐ ܒܫܡܝܐ. ܘܩܠܐ ܗܘ ܕܫܡܥܬ ܐܝܟ ܫܝܦܘܪܐ ܡܡܠܠ ܥܡܝ ܠܡܐܡܪ: ܣܩ ܠܗܪܟܐ ܘܐܚܘܝܟ ܡܐ ܕܘܠܐ ܠܡܗܘܐ ܒܬܪ ܗܠܝܢ.

2 ܒ ܘܡܚܕܐ ܗܘܝܬ ܒܪܘܚ. ܘܗܐ ܟܘܪܣܝܐ ܣܝܡ ܒܫܡܝܐ. ܘܥܠ ܟܘܪܣܝܐ ܝܬܒ.

3 ܓ ܘܕܝܬܒ. ܐܝܟ ܕܡܘܬܐ ܕܚܙܘܐ ܕܟܐܦܐ ܕܝܫܦܗ ܘܕܣܪܕܘܢ. ܘܩܫܬܐ ܕܥܢܢܐ ܕܚܕܪܘܗܝ ܕܟܘܪܣܝܐ: ܕܡܘܬ ܚܙܘܐ ܕܙܡܪܓܕܐ.

4 ܕ ܘܚܕܪ ܟܘܪܣܝܐ ܟܘܪܣܘܬܐ ܥܣܪܝܢ ܘܐܪܒܥܐ. ܘܥܠܝܗܘܢ ܕܝܢ ܕܟܘܪܣܘܬܐ: ܥܣܪܝܢ ܘܐܪܒܥܐ ܩܫܝܫܝܢ. ܕܝܬܒܝܢ. ܕܡܥܛܦܝܢ ܡܐܢ̈ܐ ܚܘܪ̈ܐ. ܘܥܠ ܩܪܩܦܬܗܘܢ ܟܠܝܠܐ ܕܕܗܒܐ.

5 ܗ ܘܡܢ ܟܘܪܣܝܐ ܢܦܩܝܢ ܒܪ̈ܩܐ ܘܪ̈ܥܡܐ ܘܩܠ̈ܐ. ܘܫܒܥܐ ܢܗܪ̈ܐ ܕܢܘܪܐ ܝܩܕܝܢ ܩܕܡܘܗܝ ܕܟܘܪܣܝܐ· ܐܝܠܝܢ ܕܐܝܬܝܗܘܢ ܫܒܥ ܪ̈ܘܚܝܢ ܕܐܠܗܐ.

6 ܘ ܘܩܕܡ ܟܘܪܣܝܐ ܝܡܐ ܕܙܓܘܓܝܬܐ ܐܝܟ ܕܡܘܬܐ ܕܒܠܘܪܐ. ܘܒܡܨܥܬ ܟܘܪܣܝܐ ܘܚܕܪܘܗܝ ܕܟܘܪܣܝܐ: ܐܪܒܥ ܚܝܘܢ ܕܡܠܝܢ ܥܝ̈ܢܐ ܡܢ ܩܕܡܝܗܝܢ ܘܡܢ ܒܣܬܪܗܝܢ.

7 ܙ ܚܝܘܬܐ ܩܕܡܝܬܐ ܕܡܝܐ ܠܐܪܝܐ. ܘܚܝܘܬܐ ܕܬܪ̈ܬܝܢ ܕܡܝܐ ܠܥܓܠܐ. ܘܚܝܘܬܐ ܕܬܠܬ ܐܝܬ ܠܗ ܐܦ̈ܐ ܐܝܟ ܕܒܪܢܫܐ. ܘܚܝܘܬܐ ܕܐܪܒܥ ܕܡܝܐ ܠܢܫܪܐ ܕܦܪܚ.

15 I know your works. You are neither cold nor hot.[1] Would that[2] you were either cold or hot.[3]

16 But you are lukewarm, neither cold nor hot.[4] I will spew you from my mouth.

17 For you say,[5] 'I am[6] rich, and I have become rich, and I do not need anything'. Yet you do not know that you are weak and wretched and poor and naked.

18 I counsel you to buy from me gold tried by fire that you might become rich, and white garments to wrap yourself lest the shame of your nakedness be revealed, and apply salve that you might see.

19 Those whom I love I reprove and I chastise. Be zealous therefore and repent.

20 Lo I stand at the door and will knock. If anyone hears my voice and will open the door, I will also enter and sup with him, and he with me.

21 And to him that overcomes I will grant to sit with me upon my throne, just as I overcame and sat with my Father upon His throne.

22 Let whoever has ears hear what the Spirit speaks to the congregations."

---

[1] 'cold … hot': the use of the determined form of the predicate adjectives 'cold' (ܩܪ̈ܝܪܐ) and 'hot' (ܡܫܚ̈ܡܐ) indicates enduring characteristics (private communication from Jan Joosten).

[2] 'Would that': the translator renders the Greek ὄφελον, used here as an interjection meaning 'would that' (Danker, *A Greek-English Lexicon of the New Testament*, 743) by ܘܗܘܐ ܗܘܐ. In the Pauline corpus translator(s) used ܐܠܘܗ 'would that' to render this Greek form (1 Corinthians 4:8; 2 Corinthians 11:1; Galatians 5:12).

[3] 'cold … hot': see note 1 above.

[4] 'lukewarm … cold … hot': see note 1 above.

[5] 'you say': in light of the context and the Greek present tense (λέγεις 'you say'), interpret the form ܘܐܡܪܬ of *Manuscript Crawford 2* as the contraction ܕܐܡܪܬ 'you say', formed from ܐܡܪ ܐܢܬ, in place of the suffix conjugation form ܕܐܡܪܬ 'you said'.

[6] 'I am': this accords with the Greek (εἰμι 'I am'). By contrast BFBS reads 'that you are' in accordance with *Manuscript Crawford 2*.

15 ܝܗ ܝܕܥ ܐܢܐ ܥܒܕܝܟ. ܠܐ ܩܪܝܪܐ ܐܢܬ ܘܠܐ ܡܫܚܢܐ. ܘܐܠܘ ܗܘܐ ܕܐܘ ܩܪܝܪܐ ܗܘܝܬ. ܐܘ ܡܫܚܢܐ.

16 ܝܘ ܘܐܝܬܝܟ ܦܫܘܪܐ. ܘܠܐ ܩܪܝܪܐ ܘܠܐ ܡܫܚܢܐ. ܥܬܝܕ ܐܢܐ ܠܡܬܒܐܘܬܟ ܡܢ ܦܘܡܝ.

17 ܝܙ ܡܛܠ ܕܐܡܪܬ ܕܥܬܝܪܐ ܐܢܐ ܘܥܬܪܬ. ܘܡܕܡ ܠܐ ܚܣܝܪ ܐܢܐ. ܘܠܐ ܝܕܥܬ ܐܢܬ ܕܐܢܬ ܗܘ ܒܝܫܐ ܘܕܘܝܐ: ܘܡܣܟܢܐ ܘܥܪܛܠܝܐ.

18 ܝܚ ܡܠܟ ܐܢܐ ܠܟ ܕܬܙܒܢ ܡܢܝ ܕܗܒܐ ܕܒܚܝܪ ܡܢ ܢܘܪܐ ܕܬܬܥܬܪ: ܘܡܐܢܐ ܚܘܪܐ ܠܡܬܥܛܦܘ: ܘܠܐ ܬܬܓܠܐ ܒܗܬܬܐ ܕܥܪܛܠܝܘܬܟ. ܘܫܝܦܐ ܒܫܘܦ ܥܝܢܝܟ ܕܬܚܙܐ.

19 ܝܛ ܐܢܐ ܠܐܝܠܝܢ ܕܪܚܡ ܐܢܐ ܡܟܣ ܐܢܐ ܘܪܕܐ ܐܢܐ. ܛܢ ܗܟܝܠ ܘܬܘܒ.

20 ܟ ܗܐ ܩܐܡ ܥܠ ܬܪܥܐ ܘܢܩܫ ܐܢ ܐܢܫ ܫܡܥ ܒܩܠܝ. ܘܦܬܚ ܬܪܥܐ ܐܥܘܠ . ܘܐܚܫܡ ܥܡܗ ܘܗܘ ܥܡܝ.

21 ܟܐ ܘܠܕܙܟܐ ܐܬܠ ܠܗ ܠܡܬܒ ܥܡܝ ܥܠ ܟܘܪܣܝܐ ܕܝܠܝ. ܐܝܟܢܐ ܕܐܢܐ ܙܟܝܬ ܘܝܬܒܬ ܥܡ ܐܒܝ ܥܠ ܟܘܪܣܝܐ ܕܝܠܗ.

22 ܟܒ ܡܢ ܕܐܝܬ ܠܗ ܐܕܢܐ: ܢܫܡܥ ܡܢܐ ܪܘܚܐ ܡܡܠܠܐ ܠܥܕܬܐ܀

6 Let him who has ears hear what the Spirit speaks to the congregations.

7 And to the angel of the congregation of Philadelphia write: Thus says the holy one, the true one, he that has the keys[1] of David, he who opens and there is no one who closes, and closes and there is no one who opens.

8 I know your works and lo I have set before you an open door, which no one is able to close, because you have a little strength and have kept my word and have not denied my name.

9 And lo I will cause those from the congregation of the Adversary, from those who say about themselves that they are Jews and are not, but lie, lo I will make them come and bow down before your feet and they shall know that I have loved you.

10 Because you have kept the word of my perseverance, I will also keep you from the trial, which shall come upon the entire world, to try the inhabitants of the earth.

11 I am coming quickly. Hold that which you have, lest someone take your crown.

12 And him that overcomes I will make a pillar in the temple of God and he shall not go outside again and I will write upon him the name of my God and the name of the new city Jerusalem, which will descend from my God, and my new name.

13 Let him who has ears hear what the Spirit speaks to the congregations.

14 And to the angel of the congregation of Laodicea write: Thus says the Amen, the faithful and true witness, and the beginning of the creation of God.[2]

---

[1] 'keys': the Greek has the singular 'key' (κλεῖν).

[2] 'the beginning of the creation of God': refers to Jesus' resurrection from the dead as the beginning of the new creation. This is an explication of the phrase 'the firstborn of the dead' (ܒܘܟܪܐ ܕܡܝ̈ܬܐ) found in Revelation 1:5. Compare further Colossians 1:18, where Jesus is called 'the beginning and firstborn from the realm of the dead' (ܪܝܫܐ ܘܒܘܟܪܐ ܕܡܢ ܒܝܬ ܡܝ̈ܬܐ).

6 ܘ ܐܝܟܢܐ ܕܐܡܪ ܠܗ ܐܘܪܝܐ: ܢܫܡܥ ܗܢܐ ܙܘܡܢܐ ܡܡܠܠ ܠܒܪܝܬܐ܀

7 ܙ ܘܒܚܠܡܐ ܕܫܢܬܐ ܕܦܠܓܗ ܒܐܘܒ: ܗܘܝܬ ܐܡܪ ܡܪܡܝܐ ܗܢܡܪܐ: ܗܘ ܕܐܡܪ
ܠܗ ܡܠܟܬܝܐ ܕܪܘܚܝ. ܐܝܟܢܐ ܕܦܨܚܬ ܘܠܟܢ ܕܐܡܝ. ܘܐܡܝ ܘܠܟܢ ܕܦܨܚܬ.

8 ܚ ܚܙܝܬ ܐܢܐ ܒܫܢܬܝ. ܘܗܐ ܟܘܟܒ ܡܢܗܪ ܢܘܗܪܐ ܒܫܡܝܐ: ܐܝܟܐ ܕܠܐ ܐܝܬ ܡܕܡ
ܠܦܐܝܘܬܗ. ܡܛܠ ܕܡܟܠ ܚܝܠܐ ܐܝܟ ܠܒܝ. ܘܡܫܟܚܝ ܢܗܪܐ. ܘܒܥܝܢܝ ܠܐ
ܒܩܪܐ.

9 ܛ ܘܗܐ ܫܡܥܬ ܐܢܐ ܡܢ ܥܘܡܩܐ ܕܗܟܢܐ: ܡܢ ܐܝܟܢ ܕܐܡܪܝܢ ܥܠ ܢܦܫܗܘܢ
ܕܡܩܘܕܫܐ ܐܢܘܢ ܘܠܐ ܐܝܟܢܗܘܢ ܐܠܐ ܡܢ ܥܠܡ. ܗܐ ܐܟܪܙ ܠܗܘܢ ܕܢܐܬܘܢ
ܘܢܣܒܘܢ ܡܢܗܘܢ ܩܕܡܝ. ܘܢܚܙܘܢ ܕܐܢܐ ܐܚܘܟܘܢ.

10 ܝ ܥܠ ܕܢܗܪܐ ܫܒܝܠܐ ܕܡܫܡܫܢܘܬܝ. ܘܐܢܐ ܐܬܢܗܪܬ ܡܢ ܢܫܡܬܐ ܕܚܝܠܗ ܕܢܐܬܐ
ܥܠ ܦܘܡܗ ܕܐܓܡܠ: ܕܢܦܩܐ ܠܡܦܩܘܬܗ ܕܐܘܪܚܐ.

11 ܝܐ ܐܬܝܬ ܐܢܐ ܫܪܝܪܐ. ܐܝܟܘ ܗܘ ܡܐ ܕܐܡܪ ܠܒܝ: ܕܠܐ ܐܝܬ ܢܦܫܝ ܢܟܠܟܘܢ.

12 ܝܒ ܘܪܘܚܐ ܐܒܗܝܗ ܠܦܘܪܐ ܒܗܡܛܠܐ ܕܐܠܗܐ. ܘܠܒܢ ܠܐ ܢܦܘܩ ܢܐܡܪ. ܘܐܒܠܗܘܢ
ܠܥܠܘܝܢ ܫܡܐ ܕܐܠܗܝ: ܘܫܡܐ ܕܡܫܝܚܐ ܡܝܬܐ ܐܘܫܥܢ. ܐܡܪܐ ܕܢܚܬܐ ܡܢ
ܐܠܗܝ. ܘܫܡܐ ܕܡܪܝ ܚܕܬܐ.

13 ܝܓ ܘܐܡܪ ܠܗ ܐܘܪܝܐ: ܢܫܡܥ ܗܢܐ ܙܘܡܢܐ ܡܡܠܠ ܠܒܪܝܬܐ܀

14 ܝܕ ܘܒܚܠܡܐ ܕܫܢܬܐ ܕܠܐܢܫܡܩܡܐ ܒܐܘܒ: ܗܘܝܬ ܐܡܪ ܐܡܝ: ܗܫܘܐ ܡܫܘܡܥܢܐ
ܘܫܢܡܪܐ: ܘܫܢܥܡܠܐ ܕܒܪܝܟܗ ܕܐܠܗܐ.

Chapter 3

1 "And to the angel, which is in the congregation of Sardis,[1] write:
Thus says he who has the seven spirits of God and the seven stars. I
know your works and the reputation that you have and that[2] you are
alive and that[3] you are dead.[4]

2 And be awake and establish the rest of those for which you[5] were
prepared to die, for I have not found that your works are complete
before God.

3 Remember how you heard and received.[6] Take heed and repent. But
if you will not arouse yourself, I will come upon you as a thief, and
you will not know what hour I will come upon you.

4 But I[7] have a few names in Sardis who have not defiled their
garments and walk before me in white and are worthy.

5 He who overcomes thus will be wrapped with white garments and I
will not blot out his name from the book of life and I will confess his
name before my Father and before his angels.[8]

---

[1] 'to the angel, which is in the congregation of Sardis': the Greek reads: 'to the angel of the congregation of Sardis'.

[2] 'and that': the Syriac reads Greek καὶ ὅτι 'and that' with one Greek manuscript (R. H. Charles, manuscript 632), conflating the readings ὅτι 'that' and καὶ 'and' found in other Greek manuscripts.

[3] 'and that': the Syriac is alone is reading καὶ ὅτι 'and that' again, the Greek witnesses reading only καὶ 'and'.

[4] 'and that you are alive and that you are dead': the intent seems to be 'and that you are supposedly alive and that you are in reality dead'. The use of determined forms in Syriac of the predicate adjectives 'alive' (ܚܝܐ) and 'dead' (ܡܝܬܐ) point to permanent states as in Romans 6:11 (written communication from Jan Joosten).

[5] 'you': the Syriac represents the Greek ἔμελλες (second person singular imperfect active indicative) over against the reading ἔμελλον (third person plural imperfect active indicative).

[6] 'how you heard and received': Greek: 'how you received and heard'. Greek manuscript 2050 (R. H. Charles), however, agrees with the Syriac.

[7] 'I': the Greek reads 'you (singular)'.

[8] 'I will confess his name before my Father and before his angels': contrast the words of Jesus in Mark 8:38: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (KJV).

ܩܶܦܰܠܐܘܿܢ: ܒ.

1 ܐ ܘܰܠܡܰܠܰܐܟܳܐ ܕܰܒܢܰܝ̈ܳܐ ܕܦܪܰܢܣܝܣ ܒܚܰܠܽܘܒ: ܗܘܳܝܬ ܐܶܡܰܪ ܗܰܘ ܕܰܐܝܬ ܠܶܗ ܫܡܶܗ
ܝܽܘܣܶܦ ܕܰܐܠܳܗܳܐ ܘܰܫܒܺܝܚܳܐ ܒܬܽܘܒܬܳܐ. ܫܰܒܳܗ ܐܶܢܳܐ ܚܙܺܝܬܶܗ ܘܫܡܥܳܐ ܕܰܐܝܬ ܠܶܗ. ܘܕܰܝܪܳܝܳܐ
ܐܰܝܟ ܘܰܕܡܰܣܝܬܳܐ ܐܰܝܟ.

2 ܒ ܘܗܘܳܐ ܚܰܡܪܳܐ. ܘܰܩܢܶܝܢ ܕܡܰܪܢܳܐ ܕܰܐܠܳܗܳܐ ܕܰܚܠܝܢ ܕܗܰܘܝܢ ܠܰܫܡܳܫܳܐ. ܠܳܐ ܓܡܰܪ
ܐܰܫܟܚܽܘ ܕܢܰܫܡܫܽܘܢ ܒܚܰܒܺܝܬܶܗ ܡܢܶܗ ܠܰܐܠܳܗܳܐ.

3 ܓ ܐܶܬܦܪܰܫ ܐܡܰܪ ܫܡܥܘܢ ܘܒܥܛܢܐ. ܐܶܬܚܙܝ ܘܢܐܒ. ܗܘ ܕܝܢ ܠܐ ܢܐܬܡܪ: ܐܢܐ ܐܝܬܝ
ܚܠܦܝ ܐܝܟ ܟܠܒܐ. ܘܠܐ ܢܐܪܟ ܐܡܪܐ ܡܥܒܕܐ ܐܢܐ ܚܠܦܝ.

4 ܕ ܐܰܠܳܐ ܐܺܝܬ ܠܗ ܡܫܰܡܠܳܐ ܡܫܰܒܚܳܐ ܕܦܪܰܢܣܝܣ. ܐܰܟܡܳܐ ܕܠܐ ܢܦܫܘܩ ܡܛܝܒܘܬܗ.
ܘܡܫܡܠܝܢ ܩܕܡܘܗܝ ܚܘܫܒܐ. ܘܡܫܡܥܝܢ ܐܢܘܢ.

5 ܗ ܕܪܫܐ ܗܘܢܐ ܡܬܚܫܒܝܢ ܡܠܬܐ ܚܕܬܐ. ܘܠܐ ܐܚܝܢܐ ܫܡܗ ܡܢ ܡܦܩܢܐ ܕܚܝܠܐ. ܘܐܘܪܐ
ܒܫܡܗ ܩܕܡ ܐܒܝ ܘܩܕܡ ܡܠܐܟܘܗܝ.

26 Now the one who has overcome and kept my work,[1] I will give him
dominion over the nations

27 to shepherd them with a rod of iron,[2] and like the vessels of a potter[3]
you[4] shall shatter.[5] For thus even I have received from my Father.

28 And I will give him the morning star.

29 Let him who has ears hear what the Spirit speaks to the
congregations."

---

1 'the one who has overcome and kept my work': the Greek reads 'the one who overcomes and keeps my works until the end'.

2 'shepherd them with a rod of iron': compare Psalm 2:9 and Revelation 12:5; 19:15.

3 'the vessels of a potter': Greek: 'clay vessels' (τὰ σκεύη τὰ κεραμικὰ). This verse incorporates the words of Psalm 2:9, adapted to the context.

4 'you': Greek has third person singular present passive indicative (συντρίβεται).

5 'shatter': the Greek ends the verse here and begins verse 28 at the word 'For'.

26 ܟܘ ܘܙܳܟܶܐ ܘܢܳܛܰܪ ܥܒܳܕ̈ܰܝ: ܐܶܬܶܠ ܠܶܗ ܫܽܘܠܛܳܢܳܐ ܥܰܠ ܥܰܡ̈ܡܶܐ.

27 ܟܙ ܠܡܰܪܥܳܝܽܘ ܐܶܢܽܘܢ ܒܫܰܒܛܳܐ ܕܦܰܪܙܠܳܐ: ܘܐܰܝܟ ܡܳܐܢ̈ܶܐ ܕܦܰܚܳܪܳܐ ܬܶܬܪܰܥܥܽܘܢ. ܐܰܝܟ ܕܐܳܦ ܐܶܢܳܐ
ܢܶܣܒܶܬ ܡܶܢ ܐܳܒܝ.

28 ܟܚ ܘܐܶܬܶܠ ܠܶܗ ܟܰܘܟܰܒ ܨܰܦܪܳܐ.

29 ܟܛ ܡܰܢ ܕܐܺܝܬ ܠܶܗ ܐܶܕܢܳܐ: ܢܶܫܡܰܥ ܡܳܢܳܐ ܪܽܘܚܳܐ ܡܡܰܠܠܳܐ ܠܥܺܕ̈ܳܬܳܐ܀

18 And to the angel who is in the congregation, which is in Thyatira,[1] write: Thus says the Son of God, who has an eye like a flame of fire and whose feet are like Lebanese brass:

19 I know your works and your love and your faith and your service and your perseverance and your works — the latter are greater than the former.

20 Nevertheless, I have much against you, because you tolerated[2] your wife[3] Jezebel, she that says about herself that she is a prophetess and teaches and leads my servants astray to fornicate and to eat idol sacrifices.

21 And I gave her time for repentance. Yet she does not want to repent of her fornication.

22 Lo, I am casting her into a bed, and those who commit adultery with her into great tribulation, unless they repent from their works.

23 And her children I will kill with death. And all the congregations know[4] that I search the reins and the heart. And I will give to you, to each person, according to your works.

24 To you I say, to the rest who are in Thyatira, all those who do not have this teaching, those who have not known the depths of the Adversary, as they say; I will not put upon you another burden.

25 Therefore hold that which you have until I come.

---

[1] 'the angel who is in the congregation, which is in Thyatira': the Greek reads: 'the angel of the congregation in Thyatira'.

[2] 'tolerated': the Syriac read the aorist ἀφῆκας 'you tolerated' with some Greek manuscripts instead of the present tense ἀφεῖς 'you tolerate'. Alternatively, the Syriac verb ܫܒܰܩܬ could be rendered 'you divorced' since ܫܒܩ has a wide range of meanings (see Sokoloff, *A Syriac Lexicon*, 1504–1505, for its wide semantic range).

[3] 'your wife': while the majority of Greek manuscripts read 'the woman', some add the pronoun 'your' (σου), to make 'your woman', that is to say, 'your wife'.

[4] 'know': the Syriac active participle ܝܳܕ̈ܥ '(they) know' corresponds to the Greek future γνώσονται 'they shall know', where one might expect the Syriac prefix conjugation ܢܕ̈ܥ 'they shall know'. Due to the orthographic similarity between ܝܳܕ̈ܥ 'they shall know' and ܢܕ̈ܥ '(they) know', initial *yodh* and initial *nun* being very close to each other in appearance, an inner Syriac corruption of an original ܢܕ̈ܥ to ܝܳܕ̈ܥ is not out of the question.

18 ܝܚ ܘܠܡܠܐܟܐ ܕܒܥܕܬܐ ܕܒܬܐܘܛܝܪܐ ܟܬܘܒ: ܗܟܢܐ ܐܡܪ ܒܪܗ ܕܐܠܗܐ: ܗܘ ܕܐܝܬ
ܠܗ ܥܝܢܐ ܐܝܟ ܫܠܗܒܝܬܐ ܕܢܘܪܐ: ܘܪ̈ܓܠܘܗܝ ܐܝܟ ܢܚܫܐ ܠܒܢܝܐ.

19 ܝܛ ܝܕܥ ܐܢܐ ܠܥܒ̈ܕܝܟ ܘܚܘܒܟ ܘܗܝܡܢܘܬܟ. ܘܬܫܡܫܬܟ ܘܡܣܝܒܪܢܘܬܟ.
ܘܥܒ̈ܕܝܟ ܐ̈ܚܪܢܐ ܣܓܝ̈ܐܐ ܐܢܘܢ ܡܢ ܩܕ̈ܡܝܐ.

20 ܟ ܐܠܐ ܐܝܬ ܠܝ ܠܘܬܟ ܣܓܝ̈ܐܢ: ܕܫܒܩܬ ܠܐܝܙܒܠ ܐܢܬܬܟ: ܗܝ ܕܐܡܪܐ ܥܠ
ܢܦܫܗ ܕܢܒܝܬܐ ܗܝ: ܘܡܠܦܐ ܘܡܛܥܝܐ ܠܥܒ̈ܕܝ. ܠܡܙܢܝܘ: ܘܠܡܐܟܠ ܕܒ̈ܚܝ
ܦܬܟܪ̈ܐ.

21 ܟܐ ܘܝܗܒܬ ܠܗ ܙܒܢܐ ܠܡܬܬܘܒܘ: ܘܠܐ ܨܒܝܐ ܠܡܬܒ ܡܢ ܙܢܝܘܬܗ.

22 ܟܒ ܗܐ ܪܡܐ ܐܢܐ ܠܗ ܒܥܪܣܐ: ܘܠܐܝܠܝܢ ܕܓܝܪܝܢ ܥܡܗ ܒܐܘܠܨܢܐ ܪܒܐ: ܐܠܐ
ܢܬܬܘܒܘܢ ܡܢ ܥܒ̈ܕܝܗܘܢ.

23 ܟܓ ܘܠܒ̈ܢܝܗ ܐܩܛܘܠ ܒܡܘܬܐ. ܘܢܕܥܢ ܟܠܗܝܢ ܥܕ̈ܬܐ. ܕܐܢܐ ܐܢܐ ܒܨܐ ܟܘܠܝ̈ܬܐ
ܘܠܒܐ. ܘܐܬܠ ܠܟܘܢ ܠܟܠܐܢܫ ܐܝܟ ܥܒ̈ܕܝܟܘܢ.

24 ܟܕ ܠܟܘܢ ܐܡܪ ܐܢܐ ܠܫܪܟܐ ܕܒܬܐܘܛܝܪܐ. ܟܠܗܘܢ ܐܝܠܝܢ ܕܠܝܬ ܠܗܘܢ ܝܘܠܦܢܐ
ܗܢܐ. ܐܝܠܝܢ ܕܠܐ ܝܕܥܘ ܥܘܡ̈ܩܘܗܝ ܕܣܛܢܐ ܐܝܟ ܕܐܡܪܝܢ. ܠܐ ܐܪܡܐ ܥܠܝܟܘܢ
ܝܘܩܪܐ ܐܚܪܢܐ.

25 ܟܗ ܗܘ ܡܟܝܠ ܕܐܝܬ ܠܟܘܢ ܐܚܘܕܘ ܥܕܡܐ ܕܐܬܐ ܐܢܐ.

12 And to the angel, which is in the congregation of Pergamum,[1] write: Thus says the one who has a sharp, double-edged[2] sword:

13 I know where you live, where the throne of the Adversary is; yet you hold to my name and have not denied my faith and in the days you contended,[3] even my faithful witness, because every faithful witness of mine who was from you was killed.[4]

14 But I have some small matters against you, for you have there those who hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat idol sacrifices[5] and to fornicate.

15 So you also have those who hold the doctrine of the Nicolaitans likewise.

16 Repent therefore. And if not, I will come against you immediately and I will fight with them with the sword of my mouth.

17 And let him who has ears hear what the Spirit speaks to the congregations, that to him that overcomes I will give of the hidden manna, and I will give him a white paper[6] and on the paper a new name of a script, which no one knows except he who has received (it).

---

[1] 'to the angel, which is in the congregation of Pergamum': the Greek reads: 'to the angel of the congregation in Pergamum'.

[2] 'double-edged': lit. 'of its two mouths'.

[3] 'you contended': Gwynn correctly emended the reading ܐܬܚܙܝܬ 'you appeared' of *Manuscript Crawford Syriac 2* to ܐܬܚܪܝܬ 'you contended' on the basis of the Greek ἀντεῖπας (Gwynn, *The Apocalypse of St. John*, Notes, 44). In place of a personal name (Ἀντιπᾶς), the Syriac read a verb (ἀντεῖπας, the second singular, aorist indicative of ἀντερῶ, used as the aorist indicative of ἀντιλέγω). Tischendorf records the personal name as spelled Ἀντείπασ in his *Novum Testamentum Graece*. His spelling of the personal name is the same as the verb form. The Harklean version also translated the form as the verb ܐܬܚܪܝܬ 'you contended'.

[4] 'was killed': the Greek adds: 'where Satan (the Adversary) dwells', with the exception of Greek manuscript 2020 (R. H. Charles) which shares the minus with the Syriac.

[5] 'idol sacrifices': lit. 'the sacrifices of idols', meaning the sacrifices offered to idols.

[6] 'paper': the noun ܚܘܫܒܢܐ usually means 'account', but here the definition 'paper' seems appropriate. Sokoloff, *A Syriac Lexicon*, 435, lists this meaning as his definition #3. The Greek reads: 'pebble' (ψῆφος).

12 ܝܒ ܘܠܡܠܐܟܐ ܕܥܕܬܐ ܕܦܪܓܡܘܣ ܟܬܘܒ: ܗܟܢܐ ܐܡܪ ܗܘ ܕܐܝܬ ܠܗ ܣܦܣܪܐ
ܚܪܝܦܬܐ ܕܬܪܬܝܢ ܦܘܡܝܗ.

13 ܝܓ ܝܕܥ ܐܢܐ ܐܝܟܐ ܥܡܪ ܐܢܬ. ܐܬܪ ܕܟܘܪܣܝܗ ܕܣܛܢܐ. ܘܐܚܝܕ ܐܢܬ ܒܫܡܝ.
ܘܒܗܝܡܢܘܬܝ ܠܐ ܟܦܪܬ. ܘܒܝܘܡܬܐ ܐܬܚܪܝܬ ܘܣܗܕܐ ܕܝܠܝ. ܡܗܝܡܢܐ.
ܡܛܠ ܕܟܠ ܣܗܕܐ ܕܝܠܝ ܡܗܝܡܢܐ. ܐܝܢܐ ܕܐܬܩܛܠ ܠܘܬܟܘܢ.

14 ܝܕ ܐܠܐ ܐܝܬ ܠܝ ܠܘܬܟ ܒܨܝܪܬܐ: ܕܐܝܬ ܠܟ ܬܡܢ ܕܐܚܝܕܝܢ ܡܠܦܢܘܬܐ ܕܒܠܥܡ.
ܗܘ ܕܐܠܦ ܠܒܠܩ ܕܢܪܡܐ ܬܘܩܠܬܐ ܩܕܡ ܒܢܝ ܐܝܣܪܝܠ. ܠܡܐܟܠ ܕܒܚܐ
ܕܦܬܟܪܐ ܘܠܡܙܢܝܘ.

15 ܝܗ ܗܟܢܐ ܐܝܬ ܐܦ ܠܟ ܕܐܚܝܕܝܢ ܝܘܠܦܢܐ ܕܢܝܩܘܠܐܝܛܐ ܗܟܘܬ.

16 ܝܘ ܬܘܒ ܗܟܝܠ. ܘܐܢ ܕܝܢ ܠܐ: ܐܬܐ ܐܢܐ ܠܘܬܟ ܥܓܠ. ܘܐܩܪܒ ܥܡܗܘܢ ܒܣܦܣܪܐ
ܕܦܘܡܝ.

17 ܝܙ ܡܢ ܕܐܝܬ ܠܗ ܐܕܢܐ: ܢܫܡܥ ܡܢܐ ܪܘܚܐ ܡܡܠܠܐ ܠܥܕܬܐ. ܘܠܕܙܟܐ ܐܬܠ ܡܢ
ܡܢܢܐ ܗܘ ܕܟܣܐ. ܘܐܬܠ ܠܗ ܦܣܦܣܐ ܚܘܪܐ ܘܥܠ ܦܣܦܣܐ ܫܡܐ ܚܕܬܐ
ܕܟܬܝܒ: ܕܠܐ ܐܢܫ ܝܕܥ ܐܠܐ ܗܘ ܕܢܣܒ܀

7 Let him who has ears hear what the Spirit[1] speaks to the congregations. And I will permit him who overcomes to eat from the tree of life,[2] which is in the paradise of God.

8 And to the angel of the congregation of Smyrna write: Thus says the first and the last, he who was dead, but revived.

9 I know your tribulation and your poverty — but you are rich[3] — and the blasphemy of those who say that they of themselves that they are Jews, Jews,[4] while they are not, but rather are the synagogue of the Adversary.

10 In nothing fear what you will suffer. Lo, the Accuser will cast some of you into prison that you might be tested, and you will have tribulation ten days. Be faithful[5] unto death and I will give you[6] the crown of life.

11 Let him who has ears hear what the Spirit speaks to the congregations, that the one who overcomes will not be harmed[7] by the second death.

---

1 'Spirit': note that the gender of the word ܪܘܚܐ 'Spirit' here is masculine as indicated by agreement with the masculine participle ܡܡܠܠ. For a discussion of the gender of ܪܘܚܐ 'spirit', see Jerome A. Lund, "Gender Documentation of Nouns in Syriac Lexicography: Remarks on the Renovated Lexicon Syriacum," *Hugoye* 16 (2013), 11–13.

2 'the tree of life': the Peshiṭta Old Testament uses the expression ܐܝܠܢܐ ܕܚܝܐ for 'the tree of life' (Genesis 2:9; 3:22, 24; compare Proverbs 3:8; 11:30; 13:12; 15:4 for 'a tree of life') in contrast to ܩܝܣܐ ܕܚܝܐ in the book of Revelation (Revelation 2:7; 22:2, 14).

3 'rich': that is, rich in a spiritual sense, rich in faith and rich in Christ.

4 'Jews, Jews': since the Greek reads 'Jews' only once, the repetition in the Syriac probably arose through a scribal error of dittography.

5 'Be faithful': the Syriac is plural, while the Greek is singular.

6 'you': the Syriac is plural, while the Greek is singular.

7 'be harmed': The *afel* conjugation here has a passive meaning. Both Michael Sokoloff (*A Syriac Lexicon*, 355, definition 3) and J. Payne Smith (*A Compendious Syriac Dictionary*, 106) record a passive meaning for the verb ܗܪܪ in the *afel* conjugation.

7 ܙ ܡܢ ܕܐܝܬ ܠܗ ܐܕܢܐ: ܢܫܡܥ ܡܢܐ ܪܘܚܐ ܡܡܠܠܐ ܠܥܕ̈ܬܐ. ܘܠܕܙܟܐ ܐܬܠ
ܡܢ ܩܝܣܐ ܕܚܝ̈ܐ ܠܡܐܟܠ: ܗܘ ܕܐܝܬܘܗܝ ܒܦܪܕܝܣܐ ܕܐܠܗܐ܀

8 ܚ ܘܠܡܠܐܟܐ ܕܥܕܬܐ ܕܙܡܘܪܢܐ ܟܬܘܒ: ܗܟܢܐ ܐܡܪ ܩܕܡܝܐ ܘܐܚܪܝܐ: ܗܘ ܕܗܘܐ
ܡܝܬܐ ܘܚܝܐ.

9 ܛ ܝܕܥ ܐܢܐ ܥܒܕ̈ܝܟܝ ܘܡܣܟܢܘܬܟܝ: ܐܠܐ ܥܬܝܪܐ ܐܢܬ. ܘܓܘܕܦܐ ܕܡܢ ܐܝܠܝܢ
ܕܐܡܪܝܢ ܢܦܫܗܘܢ ܝܗܘ̈ܕܝܐ. ܟܕ ܠܐ ܐܝܬܝܗܘܢ. ܐܠܐ ܟܢܘܫܬܐ ܕܣܛܢܐ:

10 ܝ ܡܕܡ ܠܐ ܬܕܚܠ ܡܢ ܐܝܠܝܢ ܕܥܬܝܕ ܐܢܬ ܠܡܚܫ. ܗܐ ܥܬܝܕ ܐܟܠܩܪܨܐ
ܕܢܪܡܐ ܡܢܟܘܢ ܒܒܝܬ ܐܣܝܪ̈ܐ ܕܬܬܢܣܘܢ. ܘܬܗܘܐ ܠܟܘܢ ܐܘܠܨܢܐ ܝܘܡ̈ܝܢ
ܥܣܪܐ. ܗܘܝ ܡܗܝܡܢܐ ܥܕܡܐ ܠܡܘܬܐ ܘܐܬܠ ܠܟ ܟܠܝܠܐ ܕܚܝ̈ܐ.

11 ܝܐ ܡܢ ܕܐܝܬ ܠܗ ܐܕܢܐ: ܢܫܡܥ ܡܢܐ ܪܘܚܐ ܡܡܠܠܐ ܠܥܕ̈ܬܐ. ܕܙܟܐ ܕܝܢ ܠܐ ܢܬܗܪ ܡܢ
ܡܘܬܐ ܬܢܝܢܐ܀

Chapter 2

1 "Now to the angel, which is in the congregation of Ephesus,[1] write: Thus says he who holds the seven stars in his hand,[2] he who walks among the lampstands of gold,

2 I know your[3] works and your labor and your perseverance and that you are not able to bear the evil ones. And you tested those who say of themselves that they are apostles, but are not, and you found them false.

3 And you have perseverance, and have endured because of my name and have not grown weary.

4 But I have something against you: that you have abandoned your first love.

5 Remember from whence you have gone out[4] and[5] do the first works. And if not, I will come against you, and I will shake your lampstand,[6] unless you repent.

6 But this you have, that you hate the deeds of the Nicolaitans, which I myself hate.

---

[1] 'to the angel, which is in the congregation of Ephesus': the Greek reads 'to the angel of the congregation in Ephesus'.

[2] 'Thus says he who holds the seven stars in his hand': the phraseology, recurring throughout this passage (2:1, 8, 12, 18; 3:1, 7, 14), echoes the well know Old Testament phrase 'thus says the Lord' (ܗܟܢܐ ܐܡܪ ܡܪܝܐ).

[3] 'your': the pronoun is masculine singular, referring therefore to the masculine 'angel', not to the feminine 'congregation'. This is consistently so throughout chapters 2–3.

[4] 'have gone out': by contrast the Greek reads 'have fallen'. In view of the fact that in all other 22 cases of Greek πίπτω 'to fall' in the book of Revelation the Syriac translates it by the verb ܢܦܠ 'to fall', I suggest that the Syriac reading ܢܦܩܬ 'you have gone out' here is an inner Syriac corruption of an original ܢܦܠܬ 'you have fallen'. This seems more reasonable that Gwynn's suggestion that the Syriac ܢܦܩܬ 'you have gone out' translates Greek ἐκπέπτωκας 'you have fallen from'.

[5] 'and': the Greek reads 'and repent and'.

[6] 'I will shake your lampstand': the Greek adds: 'from its place', so that the Greek verb κινέω 'move' takes on the connotation 'remove'. By contrast, the Syriac ܐܙܝܥ 'move' (*afel* of ܙܘܥ) takes on the connotation 'shake', given the absence of the phrase 'from its place'.

ܩܦܠܐܘܢ: ܒ.

1 ܐ ܘܠܡܠܐܟܐ ܕܥܕܬܐ ܕܐܦܣܘܣ ܟܬܘܒ: ܗܟܢܐ ܐܡܪ ܗܘ ܕܐܚܝܕ ܫܒܥܐ ܟܘܟܒܝܢ
ܒܐܝܡܢܗ. ܗܘ ܕܡܗܠܟ ܒܝܢܬ ܡܢܪ̈ܬܐ ܕܕܗܒܐ.

2 ܒ ܝܕܥ ܐܢܐ ܥܒ̈ܕܝܟ ܘܥܡܠܟ ܘܡܣܝܒܪܢܘܬܟ. ܘܕܠܐ ܡܨܐ ܐܢܬ ܠܡܣܝܒܪܘ ܠܒܝ̈ܫܐ.
ܘܢܣܝܬ ܠܐܝܠܝܢ ܕܐܡܪܝܢ ܢܦܫܗܘܢ ܕܫܠܝ̈ܚܐ ܐܢܘܢ ܘܠܝܬܝܗܘܢ.
ܘܐܫܟܚܬ ܐܢܘܢ ܕܓ̈ܠܐ.

3 ܓ ܘܡܣܝܒܪܢܘܬܐ ܐܝܬ ܠܟ. ܘܛܥܢܬ ܡܛܠ ܫܡܝ. ܘܠܐ ܠܐܝܬ.

4 ܕ ܐܠܐ ܐܝܬ ܠܝ ܥܠܝܟ: ܕܚܘܒܟ ܩܕܡܝܐ ܫܒܩܬ.

5 ܗ ܐܬܕܟܪ ܡܢ ܐܝܟܐ ܢܦܠܬ ܘܥܒܕ ܥܒ̈ܕܐ ܩܕܡ̈ܝܐ. ܘܐܢ ܕܝܢ ܠܐ: ܐܬܐ ܐܢܐ ܠܘܬܟ:
ܘܡܙܝܥ ܐܢܐ ܡܢܪܬܟ. ܐܠܐ ܬܬܘܒ.

6 ܘ ܐܠܐ ܗܕܐ ܐܝܬ ܠܟ: ܕܣܢܐ ܐܢܬ ܠܥܒ̈ܕܐ ܕܢܩܘܠܝܛܐ. ܐܝܟܢ ܕܐܢܐ ܣܢܐ ܐܢܐ.

18 and he who lives. And I was dead[1] and lo I am alive forevermore" —
Amen![2] — "and I have the key[3] of death, even of Sheol.

19 Write, therefore, what you have seen, and the things that are, and the
things which will happen after these things:

20 the mystery of the seven stars, which you saw at my right hand, and
the seven lampstands.[4] The seven stars are the angels of the seven
congregations, and the seven lampstands of gold,[5] which you saw,[6]
are the seven congregations."

---

1 'and I was dead': read with *Manuscript Crawford Syriac 2*: ܘܡܝܬܐ ܗܘܝܬ.

2 'Amen!': an expression uttered by the writer (John) rather than by the speaker (Jesus).

3 'the key': the Greek reads 'keys' (plural; τὰς κλεῖς).

4 'the seven lampstands': the Greek reads 'the seven golden lampstands'.

5 'of gold': the Syriac reads the formal plus αἱ χρυσαῖ 'golden' with some Greek manuscripts.

6 'which you saw': the Syriac reads the formal plus ἃς εἶδες 'which you saw' with some Greek manuscripts.

18 ܝܚ ܘܕܚܝ ܘܡܝܬܐ ܗܘܝܬ. ܘܗܐ ܚܝܐ ܐܢܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ. ܘܐܝܬ ܠܝ
ܩܠܝܕܐ ܕܡܘܬܐ ܘܕܫܝܘܠ.

19 ܝܛ ܟܬܘܒ ܗܟܝܠ ܡܐ ܕܚܙܝܬ. ܘܐܝܠܝܢ ܕܐܝܬܝܗܝܢ ܘܕܥܬܝܕܢ ܠܡܗܘܐ ܒܬܪ
ܗܠܝܢ.

20 ܟ ܐܪܙܐ ܕܫܒܥܐ ܟܘܟܒܝܢ ܐܝܠܝܢ ܕܚܙܝܬ ܥܠ ܝܡܝܢܝ ܘܫܒܥ ܡܢܪܬܐ. ܫܒܥܐ
ܟܘܟܒܝܢ: ܡܠܐܟܐ ܕܫܒܥ ܥܕܬܐ ܐܝܬܝܗܘܢ. ܘܡܢܪܬܐ ܫܒܥ ܕܕܗܒܐ ܐܝܠܝܢ
ܕܚܙܝܬ: ܫܒܥ ܐܢܝܢ ܥܕܬܐ܀

13 and in the midst of the lampstands as it were the form of a human,[1] and he was clothed with an ephod and girded about his chest[2] with a band of gold,

14 and his head and his hair were white like wool and like snow, and his eyes like flames of fire,

15 and his feet in the likeness of Lebanese brass[3] that had been fired in the furnace, and his voice like the sound of many waters.

16 And he had seven stars in his right hand, and from his mouth came forth a sharp sword,[4] and his appearance like the sun shone forth[5] in its strength.

17 And when I saw him, I fell at his feet as dead. And he put his right hand on me saying: "Do not fear, for I am the first and the last,

---

[1] 'a human': the form ܒܪܢܫܐ (literally, 'son of man'), written as one word, means 'man, human' in the Syriac New Testament (for example, Matthew 4:4). When the term 'the son of man' refers to Jesus' self descriptive, which he used in contexts dealing with his authority to forgive sins (Matthew 9:6), his suffering culminating in his crucifixion (Matthew 10:28), and his coming as final judge (Matthew 16:28), the Syriac New Testament gospels use the form ܒܪܶܗ ܕܐ݈ܢܳܫܳܐ. The Old Testament background of the term as used by Jesus is found in Daniel 7:13–14.

[2] 'chest': lit. 'breasts'.

[3] 'Lebanese brass': the Syriac translator renders the word χαλκολίβανον etymologically, understanding it to consist of two lexemes, χαλκός 'brass' and Λίβανος 'Lebanon'.

[4] 'sword': restore ܣܰܝܦܳܐ 'sword' for ܪܘܚܐ 'spirit' of *Manuscript Crawford Syriac 2*, not ܪܽܘܡܚܳܐ 'spear' as Gwynn has done. Everywhere else in Revelation, the Syriac translator renders Greek ῥομφαία 'sword' as ܣܰܝܦܳܐ 'sword' (Revelation 2:12, 16; 6:8; 19:15, 21). Further, the collocation ܣܰܝܦܳܐ ܡܫܰܢܰܢܬܳܐ 'sharp sword' appears twice (Revelation 2:12; 19:15). In both cases the adjective ὀξύς 'sharp' modifies the noun ῥομφαία 'sword' as here. In the New Testament outside the book of Revelation, the Greek word ῥομφαία appears only in Luke 2:35, where the Peshiṭta renders it as ܪܽܘܡܚܳܐ 'spear'. One might argue, then, that ܪܽܘܡܚܳܐ 'spear' should be read here on account of its similarity in form to ܪܘܚܐ 'spirit', the word appearing in *Manuscript Crawford Syriac 2*.

[5] 'shone forth': the Syriac ܡܢܰܗܪܳܐ takes on the semantics of the Greek φαίνει in this context. In Revelation 8:12 Syriac ܢܗܰܪ also renders Greek φαίνω. Elsewhere in the Syriac New Testament one finds the formal translation equivalents ܐܬܚܙܝ 'appear' (Matthew 1:20; 2:7, 13, 19; 6:5, 16, 18; 9:33; 13:26; 23:27, 28; 24:27, 30; Mark 14:64; 16:9; Luke 9:8; 24:11; Romans 7:13; 2 Corinthians 13:7; Philippians 2:15; Hebrews 11:3; James 4:14; 1 John 2:8; Revelation 18:23), ܐܢܗܪ 'shine' (John 1:5; 5:35; 2 Peter 1:19; Revelation 21:23), and ܐܶܫܬܟܰܚ 'be found' (1 Peter 4:18, a citation of Proverbs 11:31).

13 ܓ ܘܒܡܨܥܬܐ ܕܡܢܪ̈ܬܐ ܐܝܟ ܕܡܘܬܐ ܕܒܪܢܫܐ. ܘܠܒܝܫ ܐܦܘܕܐ. ܘܐܣܝܪ ܥܠ ܬܕ̈ܘܗܝ
ܐܣܪܐ ܕܕܗܒܐ.

14 ܕ ܪܫܗ ܕܝܢ ܘܣܥܪ̈ܗ ܚܘܪ ܐܝܟ ܥܡܪܐ܂ ܘܐܝܟ ܬܠܓܐ. ܘܥܝ̈ܢܘܗܝ ܐܝܟ
ܫܠܗܒܝܬܐ ܕܢܘܪܐ.

15 ܗ ܘܪ̈ܓܠܘܗܝ ܒܕܡܘܬܐ ܕܢܚܫܐ ܠܒܢܝܐ ܕܡܫܚܢ ܒܐܬܘܢܐ. ܘܩܠܗ ܐܝܟ ܩܠܐ ܕܡ̈ܝܐ
ܣܓܝ̈ܐܐ.

16 ܘ ܘܐܝܬ ܠܗ ܒܐܝܕܗ ܕܝܡܝܢܐ: ܫܒܥܐ ܟܘܟܒ̈ܝܢ: ܘܡܢ ܦܘܡܗ ܢܦܩܐ ܚܪܒܐ
ܚܪܝܦܬܐ. ܘܚܙܘܗ ܐܝܟ ܫܡܫܐ ܡܚܘܝܐ ܒܚܝܠܗ.

17 ܙ ܘܟܕ ܚܙܝܬܗ. ܢܦܠܬ ܥܠ ܪ̈ܓܠܘܗܝ ܐܝܟ ܡܝܬܐ. ܘܣܡ ܥܠܝ ܐܝܕܗ ܕܝܡܝܢܐ
ܠܡܐܡܪ: ܠܐ ܬܕܚܠ. ܐܢܐ ܐܝܬܝ ܩܕܡܝܐ ܘܐܚܪܝܐ.

8 "I am *alaf* and *taw*,"[1] says the Lord God, he who is and was and is coming,[2] ruler of
all.

---

9 I John, your brother and your[3] companion in the tribulation[4] and in
perseverance, which is in Jesus, was on the island, which is called
Patmos, because of the word of God and because of the testimony of
Jesus the Messiah.

10 I was in the spirit on Sunday[5] and I heard from behind me a loud
voice as a trumpet,

11 saying: "What you see, write in a book and send to the seven
congregations, to Ephesus, and to Smyrna, and to Pergamum, and to
Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

12 Then I turned to identify[6] the voice, which spoke with me. And when
I had turned around, I saw seven lampstands of gold,

---

[1] '*alaf* and *taw*': *alaf* is the first letter of the Syriac alphabet and *taw* the last, the functional equivalents of Greek *alpha* and *omega*. The term expresses that the Lord God, who transcends time, guides the entire course of the history of the world from its beginning to its end (Beale, *The Book of Revelation*, 199). Compare Isaiah 41:4, 44:6 and 48:12, where the Syriac uses the functionally equivalent terms 'the first' (ܩܕܡܝܐ) and 'the last' (ܐܚܪܝܐ). See also Revelation 21:6 and 22:13.

[2] 'he who is and was and is coming': the expression refers to Jesus as the incarnate Son of God, appearing here in apposition to 'the Lord God'.

[3] 'your': the Greek lacks the pronoun.

[4] 'in the tribulation': the Greek adds 'and the kingdom'.

[5] 'on Sunday': lit. 'on the first (day) in the week'. The Greek reads 'on the Lord's day', which also means 'Sunday', the day on which the Lord Jesus rose from the dead (compare Ignatius, *Letter to the Magnesians*, 9:1, as per Michael W. Holmes (ed.), *Apostolic Fathers* [3rd edition; Grand Rapids: Baker, 2007]).

[6] 'to identify': the Greek reads 'to see'. For clarity, the translator substituted a suitable equivalent.

8 ܚ ܐܢܐ ܐܠܦ ܘܬܘ܆ ܐܡܪ ܡܪܝܐ ܐܠܗܐ ܗܘ ܕܐܝܬܘܗܝ. ܘܐܝܬܘܗܝ ܗܘܐ. ܘܐܬܐ܆ ܗܘ ܕܐܚܝܕ ܟܠ܀

---

9 ܛ ܐܢܐ ܝܘܚܢܢ ܐܚܘܟܘܢ ܘܒܪ ܫܘܬܦܟܘܢ ܒܐܘܠܨܢܐ ܘܒܡܣܝܒܪܢܘܬܐ ܕܒܝܫܘܥ. ܗܘܝܬ ܒܓܙܪܬܐ ܕܡܬܩܪܝܐ ܦܛܡܘܣ. ܡܛܠ ܡܠܬܗ ܕܐܠܗܐ܆ ܘܡܛܠ ܣܗܕܘܬܐ ܕܝܫܘܥ ܡܫܝܚܐ.

10 ܝ ܘܗܘܝܬ ܒܪܘܚ ܒܝܘܡܐ ܕܡܪܢܝܐ. ܘܫܡܥܬ ܡܢ ܒܣܬܪܝ ܩܠܐ ܪܒܐ ܐܝܟ ܫܝܦܘܪܐ

11 ܝܐ ܕܐܡܪ ܐܠܝܢ ܕܚܙܐ ܐܢܬ ܟܬܘܒ ܒܟܬܒܐ܆ ܘܫܕܪ ܠܫܒܥ ܥܕܬܐ. ܠܐܦܣܘܣ. ܘܠܙܡܘܪܢܐ. ܘܠܦܪܓܡܘܣ. ܘܠܬܐܘܛܝܪܐ. ܘܠܣܪܕܝܣ. ܘܠܦܝܠܕܠܦܝܐ. ܘܠܠܕܝܩܝܐ.

12 ܝܒ ܘܐܬܦܢܝܬ ܠܡܚܙܐ ܩܠܐ ܐܝܢܐ ܕܡܡܠܠ ܥܡܝ. ܘܟܕ ܐܬܦܢܝܬ܆ ܚܙܝܬ ܫܒܥ ܡܢܪܢ ܕܕܗܒܐ.

Chapter 1

1 The revelation of Jesus the Messiah, which God gave to him to show to his servants what must happen quickly and (which God) made known, when he sent by his angel, to his servant John,

2 who bore witness to the word of God and to the testimony of Jesus the Messiah, all that he saw.

3 Blessed is he who reads and they who hear[1] the words of this prophecy and keep those things written therein, for the time is near.

4 John to the seven congregations, which are in Asia: Grace to you and peace from him who is and was and is coming and from the seven spirits, which are before his throne;

5 and from Jesus the Messiah, the faithful witness, the firstborn of the dead, and the head of the kings of the earth, he who loves us and frees us from our sins by his blood.

6 And he has made us[2] a priestly kingdom for God and his Father, and to him[3] be the praise and dominion forever and ever. Amen.

7 Lo, he is coming with the clouds[4] and all eyes shall see him, yea even they who pierced him. And all the families of the earth shall mourn for him.[5] Yes! And amen!

---

[1] 'he who reads and they who hear': the reader is singular and they who hear plural, indicating a congregational setting where the reader reads for the congregation.

[2] 'us': the ܠ of ܠܢ marks the direct object as in Revelation 1:5 (ܕܡܚܒ ܠܢ ܘܫܪܐ ܠܢ 'who loves us and frees us') and Revelation 3:9 (ܐܥܒܕ ܠܗܘܢ ܕܢܐܬܘܢ 'I will make them come'). In view of these grammatical parallels it seems that the Syriac read the Greek ἡμᾶς 'us' and not the Greek variant ἡμῖν 'for us'. Further, a similar construction in Revelation 5:10 (ܘܥܒܕܬ ܐܢܘܢ … ܡܠܟܘܬܐ ܘܟܗܢܐ ܘܡܠܟܐ 'and you have made them a kingdom, even priests and kings …') demonstrates that a direct object is to be expected here.

[3] 'him': the antecedent of this pronoun could be either God the Father or Jesus the Messiah.

[4] 'he is coming with the clouds': using the language of Daniel 7:13, John equates Jesus with 'the Son of man', the heavenly royal figure whose dominion would be everlasting (Daniel 7:14). Compare the veiled words of Jesus about his second coming, when he describes himself as 'the Son of man coming in the clouds' (Matthew 24:30; Mark 13:26; Luke 21:27). See also 1 Thessalonians 4:17.

[5] 'see … pierced … mourn': an allusion to Zechariah 12:10–12.

ܩܦܠܐܘܢ: ܐ.

1 ܐ ܓܠܝܢܐ ܕܝܫܘܥ ܡܫܝܚܐ: ܕܝܗܒ ܠܗ ܐܠܗܐ: ܠܡܚܘܝܘ ܠܥܒܕܘܗܝ. ܡܐ ܕܘܠܐ ܠܡܗܘܐ ܒܥܓܠ.
ܘܐܘܕܥ ܟܕ ܫܕܪ ܒܝܕ ܡܠܐܟܗ. ܠܥܒܕܗ ܝܘܚܢܢ:

2 ܒ ܗܘ ܕܐܣܗܕ ܠܡܠܬܗ ܕܐܠܗܐ: ܘܠܣܗܕܘܬܗ ܕܝܫܘܥ ܡܫܝܚܐ: ܟܠ ܡܐ ܕܚܙܐ.

3 ܓ ܛܘܒܘܗܝ ܠܡܢ ܕܩܪܐ. ܘܠܐܝܠܝܢ ܕܫܡܥܝܢ ܡܠܐ ܕܢܒܝܘܬܐ ܗܕܐ. ܘܢܛܪܝܢ ܐܝܠܝܢ ܕܟܬܝܒܢ ܒܗ. ܙܒܢܐ ܓܝܪ
ܩܪܝܒ܀

4 ܕ ܝܘܚܢܢ ܠܫܒܥ ܥܕܬܐ ܕܒܐܣܝܐ. ܛܝܒܘܬܐ ܥܡܟܘܢ ܘܫܠܡܐ. ܡܢ ܗܘ ܕܐܝܬܘܗܝ. ܘܐܝܬܘܗܝ ܗܘܐ. ܘܐܬܐ:
ܘܡܢ ܫܒܥ ܪܘܚܐ ܐܝܠܝܢ ܕܩܕܡ ܟܘܪܣܝܗ:

5 ܗ ܘܡܢ ܝܫܘܥ ܡܫܝܚܐ ܣܗܕܐ: ܡܗܝܡܢܐ: ܒܘܟܪܐ ܕܡܝܬܐ: ܘܪܫܐ ܕܡܠܟܐ ܕܐܪܥܐ: ܗܘ ܕܐܚܒܢ ܘܫܪܐ
ܠܢ ܡܢ ܚܛܗܝܢ ܒܕܡܗ.

6 ܘ ܘܥܒܕܢ ܠܢ ܡܠܟܘܬܐ ܟܗܢܐ ܠܐܠܗܐ ܘܐܒܘܗܝ. ܘܠܗ ܬܫܒܘܚܬܐ ܘܐܘܚܕܢܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

7 ܙ ܗܐ ܐܬܐ ܥܡ ܥܢܢܐ. ܘܢܚܙܘܢܝܗܝ ܟܠ ܥܝܢܐ. ܘܐܦ ܐܝܠܝܢ ܕܕܩܪܘܗܝ. ܘܢܪܩܕܘܢ ܥܠܘܗܝ ܟܠ ܫܪܒܬܐ
ܕܐܪܥܐ. ܐܝܢ ܘܐܡܝܢ܀

ܓܠܝܢܐ ܕܝܘܚܢܢ

THE REVELATION OF JOHN

ܥܘܬܕܐ

ܡܛܠ ܡܦܩܬܐ ܗܕܐ ܠܟܘܪܐ ܡܠܟ ܠܥܢܝܢܘ ܕܡܘܣܚ ܠܦܘܬܐ ܡܦܩܬܐ ܫܘܪܝܬܐ: ܥܡ ܡܫܥܒܕܢܘܬܐ ܐܝܟܢܫܬܐ. ܐܬܦܫܛܬ ܕܝܢ ܪܘܥܐ ܡܠܟ ܗܕܐ ܟܠ ܡܦܩܬܐ ܕܡܬܦܩܘܬܐ ܕܡܠܟܐ ܡܕܝܢܐ ܕܒܪܢܫܝܬܐ ܘܕܝܘܟܢܝܐ.

ܥܒܪܐ ܡܘܬܒܠܐ ܡܕܡ ܟܡܦܩܬܐ ܗܕܐ ܕܡܟܝܠܐ ܟܢܗ ܐܬܪܝܐ ܡܢ ܠܟܬܐ ܘܳܐܘܪܳܫܰܦܳܐ ܐܘܟܢܗ ܬܐܘܪ ܡܠܥܠܬܐ ܠܦܘܬܐ ܡܫܠܡܢܘܬܐ ܕܦܠܚܝܐ ܝܘܡܢ ܟܢܗ ܫܘܪܝܐ ܡܟܬܒܐ. ܐܢܬܐ ܠܥܬܦܪ: ܡܠܬܠܗ «ܪ̈ܘܡܳܐ» ܚܠܦ «ܪ̈ܘܡܳܐ» (ܐ:ܗ): «ܪ̈ܐܬܳܛܰܝ» ܚܠܦ «ܪ̈ܐܬܳܛܰܠ» ܐܘܟܢܗ ܝܡܥܠܝܐ ܫܘܝܬܝܐ (ܗ:ܛ). ܘܬܪܢܐ ܦܪ̈ܐ ܕܐܬܦܢܗ: ܘܦܕܪܐ ܐܝܟ ܥܘܬܕܐ ܐܝܟܢܫܐ ܕܡܟܝܚ ܥܕܬܐ IX. ܘܐܬܘܦܬܗ ܬܘܥ ܚܕܐ ܕܡܥܬܛܬܐ ܠܦܘܬܐ ܡܫܠܡܢܘܬܐ ܕܦܠܚܝܐ ܝܘܡܢ ܟܢܗ ܫܘܪܝܐ ܡܟܬܒܐ.

ܫܟܐ ܕܝܢ: ܡܫܪܒ ܐܝܬ ܡܘܥܬܛܒܘܬܐ ܠܥܒܪܐ ܪ̈ܚܝܡܐ ܡܥܠܦܐ ܐܕܪܬܘܫ ܝܘܦܠܐ ܕܡܪܐ ܠܫܘܡܫܐ ܕܡܦܩܬܐ ܗܕܐ ܡܕܡ ܚܠܝܡܐ. ܘܡܘܕܐ ܐܝܬ ܠܥܒܪܐ ܪܘܟܝ ܒܪܫܬܗܘܢ ܘܠܥܒ̈ܢܝ ܪ̈ܚܝܡܐ ܛܒܥܬܐ ܥܒܪܬܥܬܐ ܘܫܥܒܫܬܗ ܒܪܐ ܘܠܘܫܡܬܗܘܫ ܝܘܪܐ ܟܠܠ ܝܥܒܪܐ ܪܘܚܘܗܝ ܠܥܬܗ. ܘܫܘܫ ܐܝܬ ܠܥܒܪܐ ܠܠܗܐ ܬܘܕܝ ܕܠܐ ܡܦܩܫ܀ ܐܝܟ ܘܐܡܫ܀

ܒܥܠ ܡܛܝܪܐ: ܒܪܘܟܬܐ ܕܦܛܪܐ ܕܥܠܠܐ: ܚܕ ܫܒܛ ܒܫܢ ܦ̄

ܥܘܪܝܢ ܒܪ ܐܠܗܘܢ ܕܒܝܬ ܒܪܐܙ

ܕܘܟ̈ܐ ܢܛܝܪܢ ❖

ܣܘܪܬ ܟܬܒ

ܐܝܟ ܡܫܡܠܝܬܐ ܫܘܪܝܝܬܐ ܥܡ ܡܡܒܪܢܘܬܐ ܐܢܓܠܝܣܝܬܐ

ܟܬܒܐ ܕܩܘܕܫܐ

ܦܘܫܩ ܡܢ ܥܒܪܝܐ | ܡܡܒܪܢܘܬܐ ܐܢܓܠܝܣܝܬܐ
ܒܝܘܣܦ ܒܪ ܐܠܗܝ ܕܒܝܬ ܒܢܝܐ | ܒܝܕ ܡܪܝܡ

ܫܢ. ܒ̈

ܠܦܘܪܩܢܗ ܕܡܪܢ

ܣܦܪ̈ܬܐ ܟܬܒܐ

ܡܫܝ̈ܚܝܐ ܫܫܠܬܐ

ܒܘܪܟ ܒܪ ܐܠܝܐ ܕܒܝܬ ܒܢܐܐ   ܐܝܕܘܪܐܘܣ ܒܪ ܘܐܠܒܪ ܕܒܝܬ ܡܘܦܠܐ

ܨܘܪܬ ܟܬܒ

ܐܝܟ ܡܫܡܫܬܐ ܫܘܪܝܬܐ ܒܗ ܡܒܪܢܘܬܐ ܕܐܠܟܣܝܬܐ

[illegible]

